

REASONS
TAKEN OVT OF GODS
WORD AND THE BEST HVMANE
TESTIMONIES PROVING A NE-
CESSITIE OF REFORMING
OVR CHVRCHES
IN ENGLAND.

Framed and applied to 4. Assertions wherein
the foresaid purpose is contained.

By Henry Jacobs
The 4. Assertions are set downe in the
Page next following.

I beleeeved, therefore I haue spoken.
Psal. 116. 10.

One thing is necessarie. Luc. 10. 42.

*Mr Jacobs was the first Independent
Minister in England
Neal Vol 2. page 108*



The 4. Assertions.

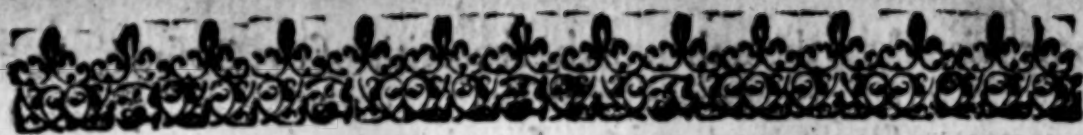
Pag. 11. 1. It is necessarie to reforme the Churches of England, their Ministerie, and Ceremonies.


Pag. 57. 2. For the space of 200. yeares after Christ the Visible Churches vsing government were not Diocesan Churches, but particular ordinary Congregations only: and the Bishops (as they were peculiarly called after the Apostles) were only Parishionall not Diocesan Bishops, differing from other Pastors only in Prioritie of order not in Maioritie of rule.

Pag. 67. 3. The Scriptures of the New Testaments doe containe & set forth vnto vs (besides the government by Extraordinary Offices, Apostles Prophetes Evangelistes) an ordinary forme of Church-government used then.

Pag. 70. 4. The ordinary forme of Church-government set forth vnto vs in the New Testament, ought necessarily to be kept still by vs; it is not changeable by men, and therefore it only is lawfull.




To the high and mightie Prince
JAMES by the grace of God King of
England, Scotland, France, and Ireland,
*Defender of the faith, &c. Grace and
peace be multiplied in Christ
our Saviour.*

ight high, mightie, and gracious Sove-
raigne, in most humble wise your Maiesties
loyall & devoted Subiects who for the safe-
tie of our soules desire the Reformatiō of our
Churches according to Gods word, do cast
downe our selves in the true affection of our
heartes before your Royall presence, whom
we acknowledge to be the noblest pillar of the Gospell and the
greatest hope for the propagation and establishing thereof that
is in all Christendom. Beseeching your Highnes to extend your
Kingly ayde and furtherance vnto vs in our foresaid most neces-
sarie and iust desire, with protection also toward our innocen-
cies against the Oppression of our Adversaries in this cause. Their
Oppressions of vs are and have ben many, very grievous, and of
long continuance. For the which we have known that your
Majestic formerly hath ben touched with a godly & tender com-
miseration towards vs. As it is with all humble thankfulness ac-
knowledged (to your immortall honor) by a Reverend Father,
one that heeretofore tasted therof, and now lately sleepeth in the
Lord. The truth of God maintayned then, is the very same which
we now dutifully seeke for. Our consciences are rather more
certified of the goodnes and necessitie of these Ordinances of
God, by how much more tyme we have spent since in examining
and trying the Reasons alleaged to and fro about the same. The
great increasing also of Papistes and Libertines among vs since
this time, assureth vs that the present Ecclesiasticall Orders are

M. Cartw.
Epist. to the
King be-
fore his Ho-
mil. on Ec-
cles.

more friendly to them then to the syncretitie of the Gospell. Besides, the most lamentable dissentions and diversitie of opinions in matters of Religion breaking forth every where among the people (contrary to lovely Vnitie, which the Diocesan Bishops do vainly pretend to be a proper fruit of their Office, and contrary to that which other Churches refusing them and their Traditions do sweetly inioy) this animateth vs with all dutifull endeavour to seeke this Reformation aforesaid so diuinely comended vnto vs. Lastly, we have had it from your Maiestie very oft, that whatsoever things in our Churches we can shew to be *Contrary* to Gods word, shalbe by your gracious meanes removed: and whatsoever (yet out of vse with vs) may appeare by Gods word to be Necessary; shall be established. May it please your most gracious Majestie, let this word stand. We crave, we desire nothing more. And lesse then this how can we desire? I hope it is shewed and declared competently in the Treatise following that the matters in question wherewith our consciences are troubled, are in very truth *Contrary* to Gods Word. And heere we most humbly beseech your Majestie on our bended knees to think of vs no otherwise. The Lord is witnes to our soules, we by no; that of meere conscience to God we seeke the right, and refuse the wrong, namely these Humane Traditions Ecclesiasticall: and not (as our Adversaries suggest) of any contentious or peevish mind. There is no other reason in the world moving vs in this matter, but because we see it with our eyes that all such things are directly *Contrary* to Gods word; and that Christes owne Ordinances which yet we want are necessary to be enjoyed for our soules health. They are vaine words of men vnadvised, yea of corrupt mindes, and studying to flatter, which cease not to inculcat (and specially in greatest presence) that these things are Indifferent, and arbitrary. I pray God it com not to passe by such reasoning; that many will hold all things indifferent likewise: indifferent of what Religion they be: indifferent whether of any, or of no Religion. Which conceits I feare already are entered in to the hearts of many, yea of thousands in England. But we beleewe (and the truth is) Gods word never knew any *indifferency* in matters of the Church or of Religion: wherein all things

things (whether great or small) have ever ben either simply good or evill, necessarie or vnlawfull. Our Adversaries do sharply rise vp against vs, and labour to charge vs with most odious reproches and accusations, chiefly laid out to your Majestie and others neere you. Where as they know well, that we com nothing short of themselves touching any duty to your Highnes Crowne and Dignitie.. And in affection to your person we haue ben before them all, yea then when it hath gon the harder with vs for it. Only in a point of Religion we differ from them, that we beleewe Gods written Word ought to be our sole warrant for all things Ecclesiasticall, and even so namely for those with vs now in controversie, if at all they be lawfull. Which point they vtterly deny. And for this cause they cry out importunately that we are *Schismatikes*. There is no end of their speeches and writings loading vs with this extreame injurie. Wherevnto though we haue to long vsed more then patient silence, yet allwayes we can not do so. We are taught by a worthy saying of an ancient Divine; *In crimine Hæreseos neminem oportet esse patientem*. When any is accused of Hæresie or Schisme, (as we are) he ought by no meanes to put it vp in silence, but to make his lawfull defence. Wherefore I thought it needfull (being, though the meanest of my brethren, yet by Gods grace one of his servants in the Ministry of the Gospell, and being not only in generall, but also " in particular thus traduced by them) needfull therefore I thought it to be to giue out som Reasons of our faith and conscience in this cause. Whereby our innocencie & sound judgment heerein (through Gods blessing) shalbe made manifest, and our Adversaries chiefest evasions being taken away the truth and necessity of this Reformation is more distinctly and cleerely demonstrated. I deny not (most noble Prince) but that there be divers Brethren desiring this Reformation, who yet affirme not all that I affirme in this Treatise, or something not so fully. Neither are the Diocesan Bishops, nor their followers, all wholly of one mind. Yet touching vs, I know we wholly agree in the ground of our desire; which is the Sufficiency and perfection of Gods word in whatsoever matters meere Ecclesiasticall. I say, meere Ecclesiasticall. For in matters any way

Ierom. ad
Pammach.

" Answer
to the hu-
ble Petiti-
on of Mi-
nisters de-
siring Re-
&c.

way Civil no man doubteth but God hath left liberty vnto mans judgment and liking. Howbeit not so in things meere Ecclesiasticall; as after shall further be shewed, God willing. And thus every sober minded man well considering the Reasons heereafter deduced from this ground, will (I hope) in short time not hardly accord with vs.

But now it remayneth (Gracious Sovereigne) that I intreate your Majestie, which in most lowly and humble maner I do, to pardon my boldnes. First in gathering these Reasons, & to such a purpose as heere is signified. Secondly in presenting them to your Highnes. Thirdly in presuming heerein to alleage and cite some of your owne goulden sentences. Your religious wisdom easilie perceaveth that this purpose, beside mine owne due defence, concerneth a most waightie and holy work: viz. the Reformation of many and great disorders (as we are perswaded) in our Churches, which hitherto haue ben the proper causes of vnspeakeable hinderance to the Gospell, and of calamitie to infinit faithfull lovers thereof among vs. In which regard how glorious a worke this will be and how acceptable to God, how honorable for your selfe, and how necessary for vs, your Highnes (I am sure) right well vnderstandeth; and I hope by viewing these small labours of mine you may somewhat more vnderstand. My desire was to be brief and plaine in so important a cause. Wherefore I haue touched the pith of all in a few, namely in 4. Assertions fortified with short and cleere proofes. And to whom ought I chiefly to offer them but to your Highnes? Considering that you have willed vs to *prease by patience and well grounded Reasons to perswade all the rest to like of our iudgements, or where we see better grounds on the other part to incline therevnto.* Which by Gods grace we shalbe ready alwayes to performe. Considering also that yours is the Sovereign power heere to give generall redresse to these our not only temporall, but also spirituall grievances in our consciences. And considering that you not only know, but also embrace and professe most religiously the same maine Principle of our faith and ground of this perswasion of our Consciences which we rest vpon: viz. *The holy Scriptures absolut perfection in matters Ecclesiasticall.* Lastly, considering how you have established the Churches in your Maiesties other Kingdom
of

In Basilicon
Doron, to
the Reader,

of Scotland, and in your Ilandes of Iersey and Guernsey, accordingly already. Therefore have I ben bolde in all duty to offer these Reasons to your Maiestie, as to one whom they principally concerne. Where also we do all beseech you to suffer these words of exhortation. Be strong in the Lord, and loose not the things which you have don. Yea proceed, and do this noble work among vs also. The Lorde is with you, while you be with him. When you follow close his wayes, your very enemies shalbe at peace with you. It shalbe easie to do it. To your people generally it wilbe most acceptable, as a thing looked for before: to all neighbour Protestant Countreys ioyfull, as wherein we shalbe all neerer linked togeather. To be short, every way it shall bring more Honor and lesse inconvenience to your estate, then perhaps you may suppose. Finally, Gracious Sovereigne, as touching my presumption in medling with your writings and applying them to this purpose, I can say nothing, but only submit my selfe to your wise, vertuous, and religious consideration. Sure I am, when we your loyall and faithfull Subiects did first see and read the same, it was the greatest ioy and comfort to our heartes that could come vnto vs. And therefore I could not but give som notice thereof, alwayes in the most dutifull & obedient affection of my heart that I can expresse. The Lord Iesus in mercy blesse your Maiestie for euer, & preserve your precious soule from flattery and falshood. AMEN.

Your Maiesties humble, obedient,
and faithfull Subiect *HENRY*
IACOB, a Minister of Gods
word.

*Colimus Imperatorem ut hominem à Deo secundum,
& solo Deo minorem. Tertull. ad Scapul.*

very and faithful friend,
Your Mine the former, & your
of my heart and I am glad
considered, after a long
that could come into my
read the same, it was the
I am, when we were young
my life to you, but with
pleasure in your company
thing my imagination is
perhaps you may think, the
being more I love and the
faintly all described to me
to all my friends, and to
truly it will be a great
place with you. I have
when you follow close
many ways. The house
which you saw, I have
and I have been in it
the building up your
the building up your

Yours truly,
J. M. C. O. J.

[Faint, illegible handwritten text]

The 1. Assertion.

*It is necessarie to reforme the Churches of England,
their Ministerie, and Ceremonies.*

A generall Argument.



All things *Contrarie* to Gods word ought
of necessitie to be reformed.

But with vs in England there are
Formes of some reputed visible Chur-
ches, viz. vsing Church-government,
their proper Ministeries or Offices, and
also diuers Ceremonies *Contrarie* to Gods word.

Therefore with vs in England it is necessarie to reforme
the Churches, their Ministerie, and Ceremonies.

The Assumption is proved in 8. Reasons.

First, we haue the 1. Commandement in the Deca-
logue; * *Thou shalt not make to thy selfe any image or likenes
of any thing, &c. Thou shalt not bow downe to it nor worship
it.* Which is a perpetuall and vniuersall Law now still for
all Christians, to the same very effect and purpose also, as it
was heeretofore vnto the Iewes. Where we must note,
that God forbiddeth not the same Idoll-worship heere,
which is forbidden properly in the 1. Commandement,
where he saith; * *Thou shalt not haue any other Gods before me.*
This heere forbidden is an other kind of idolatrie. In
the first he forbiddeth whatsoever Divine or Godly ho-
nor given vnto any thing beside vnto God himselfe. But
* heere he forbiddeth all Meanes being *Humane Inventions,*

* Exod. 20.
4. 5.

* vers. 3

* vers. 4. 5

B

whereby

• Externus
Dei Cultus;
Liturgia.

It Is Necessary To

whereby men would giue honor to the true God. And namely all Outward meanes; which we call Gods * Outward Worship or Service. Yet consider alwayes that in this Commandemēt such Outward meanes of honoring God are not denyed to mens discretio as are Civill, either meere or mixtly. But only such are heere denyed as are meere Ecclesiasticall things, and serue simply to the exercise of Religion. As all Ecclesiasticall *Rites, Actions, Ministries, & Formes of Visible Churches*, which being (as it were) sensible images serving simply for religious or Ecclesiasticall vses, and being meere the inventions of men, must needs by this Commandement be all simply vnlawfull. Or, in Gods Outward worship this Commandement giueth leave to mens discretion & wisdom only touching meere Circumstances, which are nothing els but Occasionall or Accidentall things therein. And these Occasionall Circumstances or Accidents are alwayes such Particulars, as whose Generalls are either Civill, or Naturall, or Written in the word. I say, these Particulars only (notwithstanding this Commandement) are permitted to men to appoint, or to change againe, at their discretion. In this text then there are 3. points to be noted. 1. The matter. 2. The Author. 3. The respect due from vs vnto the matter heere contained. The matter is the whole spirituall Meanes of worshipping the true God. And namely the Outward spirituall meanes; that is, Gods Visible Church, his Ministry, his whole Outward Worship and Service. 2. The Author of all this is precisely determined, viz. God himselte, and no Man. 3. Such Inventions of men must haue from Gods people no reverence: but Gods owne ordinances must. And thus this 2. Commandement is truly vnderstood.

To

REFORME OUR CHURCHES.

To this effect likewise are many other places of Scripture, excellent expositions and interpretations of this maine Commaundement. As, "*Whatsoever I commaund you, take heed that you do it: thou shalt put nothing thereto, nor take ought therefrom.*" * *This is the way, walke ye in it: turne not to the right hande nor to the left.* "*The Law of the Lord is perfect.* & *I hate vaine inventions, but thy lawe doe I love.*" *Yee shall have fringes, that when ye looke vpon them, ye may remember all the commandements of the Lord, and do them: and that yee seeke not after your owne heart, nor after your owne eyes, after the which ye go a whoring.* * *Every plant that my heavenly father hath not planted, shall be rooted up.* "*The whole Scripture is given by inspiration of God, making the man of God perfect vnto every good worke.*" * *The holy Ghost shall lead you into all trueth.* "*No mā addeth any thing to a mans Testament: much lesse may we adde vnto Christes Testament.* Which is only the holy Scriptures of the Apostles, and nothing els in the world. Lastly, * *Marke them which make schismes and offenses.*" *Besides the doctrine which you have learned and avoid them.* For such serue not the Lord Iesus Christ, &c. With manie other ino places to the same purpose.

Out of all which this doctrine remaineth cleare and firme, that all *Humane inventions*, or *Unwritten Traditions Ecclesiasticall* are directly contrarie to Gods woord. Yea being but *Beside* the Scripture, they are flatly contrarie to it in these places And therefore Gods owne word (which is only the holy Scriptures as was before noted) ought to be religiouslie beleaved, and held to be for vs as a most perfect and absolute demonstration of all things whatsoever being properlie and simplie Ecclesiasticall or religious. Which was the speciall end and vse they were given for. As likewise they were given vnto the Iewes; even to

"Deu. 12. 32

* Isa. 30. 21

"Psal. 119. 7

& Psal. 119.

113.

"Nomb. 15

39.

* Matt. 19.

13.

"2. Tim. 3.

16. 17.

* Ioh. 16. 13.

"Gal. 3. 15.

* Rom. 16.

17. 18.

"Wags for

Gal. 1. 8.

1. Cor. 3. 16

4 IT IS NECESSARY TO

be so absolute and perfect for them, ever since God did give them any holy Scripture. From which groundes & principall places of Gods worde thus declared, we will now conclude and frame our first Reason.

Reason I.

» If we have Diocesan and Provinciaall Churches vsing
 » government, & Ministeries or Offices proper to them,
 » and also Ceremonies (that is, Rites) now in controver-
 » sie, all which are Inventions & Traditions vtterly with-
 » out the Scripture; then we have some reputed Churches
 » as touching their outward visible forme, and ministeries,
 » and Ceremonies, contrarie to Gods worde.

Unwritten
Traditions.

» But we haue Diocesan & Provinciaall Churches vsing
 » government, their proper Offices, viz. the Provinciaall &
 » Diocesan * high Commission, Provinciaall and Diocesan
 » Ruling Bishops, also controverted Ceremonies which
 » are all Ecclesiasticall vnwritten Traditions, no wayes con-
 » tained in, but cleane *beside* the Scripture.

*viz as they
inflict Eccle-
siasticall
Censures.

» Therefore they are *contrarie* to these places of Gods
 » word, they are simply euill, & of necessitie the other, viz.
 » the *Parish Churches* in England ought to bee reformed,
 » freed, and cleered of them all.

Note I.

Where it is first to be noted, that al those forenamed matters Ecclesiasticall, or any other els, which may or can be lawfull, are and ought to be cōtaineed in the Scripture, either expresse or by necessarie consequence. Otherwise we affirme they are meerely Humane Inventions & Traditions, contrarie to the Scripture.

Note II.
Reputed
Visible
Churches
of diuers
kinds.

» Againe it is to be noted, that in the estimation of men
 » a Visible Church (that is, which is indueled with power of
 » Spirituall outward government) is of diuers formes and
 » natures. Neuertheles in truth and in verie deed Christ
 » hath ordeined for vs only one kinde of a Visible Church

ed

a B

in

REFORME OVR CHURCHES.

in his worde. And this only ought to be allowed and believed to be a true Church by all Christians. For who is it, that can or ever could make any societie of people to be a Visible Church, but Christ onely? Some men esteeme the Vniuersal number of professed Christians in the world to be one visible Church, calling it the *Catholike* or Vniuersal visible Church. And the *Catholikes* taking holde hereof, do conclude that likewise there is & ought to be one Catholike and vniuersall government Ecclesiasticall vnto which all other Churches and their governments must be subordinate. But in Gods worde there is no such visible Church nor government anie where to be found. This is meerly devised by the witte and will of men. Againe men esteeme a whole Nation professing the Gospell, to be one visible Church, and they call it a *National* church. Likewise a Province a *Provincial* church: and a Diocese a *Diocesan* Church. But none of these likewise can be found in the whole new Testamēt of Christ. Only a *Particular ordinary constant Congregation* of Christians in Christes Testament is appointed and reckoned to be a visible Church. And therefore so standeth the case now heere with vs in England also, and so we ought to esteeme it. The which that it may more clearelie appeare to be true, I have thought good to sett downe this brief Table following, wherein all the diuers and fundrie senses of a *Church* in the * New Testament are plainlie & distinctlie shewed. And yet none of the 4. forenamed visible Churches (as some do repute them) are any where there to be found.

world vnder one High Priest. Which were Figures and are ceased. Such also was that One Church in the wilderness, Acts 7. 38. which was yet neuertheles but one particular Assembly who in one place gathered together so neere as such a multitude could be, Exod 19 11 & c.

5.
Particular
& Parishio-
nall. Churches are the
onely true
Visible
Churches.

* We speak
not of the
Iewes church
vnder
Law, which
wee knowe
was Nation-
nall & only
one in the

A Table briefly shewing all the divers and sundry significations in the New Testament of this word *ἐκκλησία* which commonly we translate a Church. Wherein we may easily see which is the only true and proper visible Church of Christ to which the government Ecclesiasticall of it doth alwayes of right appertaine.

* Act. 19. 32.
27. 40.

* Mat. 18. 17
Revel. 3. 1.
Col. 4. 16.
Gal. 1. 2.
1. Thes. 2. 14.
1. Cor. 16.
1. 19.
2. Cor. 8. 1.
Roma 6. 4. 16

Ecclesia
in a new
Testa-
ment is
taken,

* Mat. 23. 2.
1. Cor. 12. 11. Mat. 6
33. 18. 1. 1.
2. 3.
1. Pet. 2. 5.

* Eph. 1. 22.
1. 22. 1. 22.
1. 22.
1. 22. 1. 22.
1. 22. 1. 22.

* Mat. 16. 18.
1. Cor. 12. 11.

* Act. 15. 4.

Ciually and originally for a * particular Assembly of Citizens in one certaine publike place about matters of the Common wealth.

in the next and neereſt proportion answering to the Originall ciuill vse thereof. This is a Particular Visible Ordinary Congregation of Christians meeting for religious & Ecclesiasticall actions & exercises. And this is the only true Visible Church of Christ hauing from him the Spirituall power of order & gouernment in it selfe ordinarily. The proper Ministers thereof are the onely true ordinarie Ministers of Christ. This we read of in the Scripture in 2. respects:

Pro-
perly

Religiuſe
for a
Church

Figurati-
uely by a

Synec-
doche
viz. of
the

Definitly; This is some certaine known "particular Congregation in some certaine particular place which we may go vnto consult with and obey.

Indefinitlie; where is vnderſtood This, or That, or * any other particular ordinary Congregation.

in a proportion more remote or further of. Such is the Inuiſible or Intelligible Church abſolutely Catholike: that is the number of ſall Gods Elect both in Heaven and in Earth.

Metaphore; Such is a holy & well ordered Christian "familie reſembling as it were a very Church though in deed it bee but a part of a true and proper Church.

Viſibilitie, when the Church is ſell that is the whole cannot but only ſome parts of it may be Viſible or Senſible at any time to any one man that needeth the vse of it. Such is the Catholike Militant Church, & is * properly an Inuiſible & Intelligible Church as it is conſidered wholly together, that is, as it is one Church.

Societie; as when only the "People of a particular Congregation (hauing Miniſters, yet without and beſide their Miniſters) are called the Church,

REPORT OF OUR CHURCHES.

Whereby it is evident that no *Catholike*, or *Univerſall* Church Viſible is any where in all Chriſtes New Teſta- ment to bee found: and therefore in no wiſe is ſuch a Church to be allowed. Neither yet any *Nationall*, or *Pro- vinciall*, or *Diocesan* Church. Only a particular ordinarie *Congregation* is heere found (and ſo is to be held) properly and only a true viſible Church of Chriſt.

Moreover heereby it appeareth, and it is likewise to be noted, that the nature and office of a *Bishop* alſo is not of one maner, but of divers. It is as the former word *Church* very ambiguous, and muſt be likewise neceſſarily diſtin- guiſhed. Six ſortes of Bishops have ben and are known in the world. 1. A *Pariſhionall* Bishop, who is a *Pastor* of one ordinary *Congregation* only. Such are all the Bi- shoppes mentioned any where in the New Teſtament, and alſo in writers within the ſpace of 200. yeares after Chriſt. 2. A *Diocesan* *Titular* Bishop, who was Bishop of a *Diocese* in title and in name only, in Eccleſiaſtical government having no more power then any other cō- mon *Pastor*. He differed not in any eſſentiall part of the ordinary *Pastorall* Office, but was only *Preſident* or *Mo- derator* cōſtantly (yet by his fellow *Pastors* free conſent) over the *Pastors* of a *Diocese*. Such perhaps firſt of all was *Julianus* the tenth Bishop of *Alexandria*. In whoſe time firſt * mention is made that there were divers Churches in that Citie, and he Bishop of them. The firſt ſorte of theſe Bishops we wholly allow. The ſecond we do not ſimply deny. They were not much unlike to the Bishops now lately appointed in Scotland. 3. There is a *Diocesan* ruling Bishop. He had more power then any of the reſt of the ordinarie *Pastors* (though yet not any ſole power) to rule in his *Diocese*. It may be this began at

Alexan-

Note III.

Bishops of
ſix ſortes.

1.

2.

* Ann. 190

* Euseb. 5. 9

3.

IT IS NECESSARY TO

"Ann. 260.

* Ierom ad
Evagr.

Prioritie of
Order.

1. Parishio-
nall.

2. Diocesan.

3. Maioritie
of rule

Diocesan.

Ad epistolam

ad romanos

capitulum 12.

4.

5.

5.

Of which
kinde the
Archbishop
may be rec-
koned also.

* Or els Ca-
sarea. Con-
cil. Nic. 1.
Can. 7.

6.

* Bonifacius
was the first

Alexandria with *Dionysius* the thirteenth Bishop of that place: which seemeth to be *Ieroms* meaning, where he *saith, that some prioritie in Bishops continued there from *Marke* to *Heracles* and *Dionysius*. At *Heracles* (it is probable) was a period of one sort, and with *Dionysius* began another. Prioritie of order in one Bishop over a Parish (that is one particular compleat Congregation) seemeth to haue continued exclusively from *Marke* vnto *Iulianus*: over a Diocese from *Iulianus* to *Heracles* inclusively: and then Maioritie of ruling in the Diocese to haue begun with *Dionysius* the next Successor after. Nothing letteth vs but that thus we may probably thinke: Seeing thus *Eusebius* and *Ieroms* relation shall well agree. How soever it was, this is certaine, that neither the one nor the other was knowne before these times heere expressed. 4. A Diocesan Lord Bishop was he, who ruled ordinarilie in his Diocese by his sole power. This grew vp from the former by litle and litle. But it seemeth not to haue ben established in *Ambrose*, *Ierome*, & *Augustines* time: though soone after (we doubt not) it tooke place over the Churches. 5. A Patriarchall Bishop: and they were first 4. in number, viz. at *Rome*, *Antioch*, *Ierusalem*, *Alexandria*. They began by mens voluntarie regarding the Bishops of those principall Cities aboue other, sometime before the *Nicene* Councell. But they were by an ordinance established first in that Councell. Howbeit yet they were not Lords over the Churches, till a long while after. In the first Councell of *Constantinople*, an other Patriarch was established at *Constantinople*. 6. A Catholike or Vniuersall Bishop *began at *Rome*, about 600. yeares after Christ. Who also hath had his growinges and increasings, and was not perfect Antichrist, till some ages after. Now

REFORME OVR CHVRCHES.

9

Now all these latter, that is, the 3. 4. 5. & 6. sort, are at least *Besides* the Scriptures: yea they are cleane *Contrarie* to the first, which hath place and allowance in the Scripture. And therefore these are plainlie *contrary* to Gods word, & vtterlie vnlawfull. Wherefore also the "cōmon accompts and Catalogues of the succession of Bishops from the Apostles times to our dayes are very deceitfull and false. When as al these are called by one name indifferently *Bishops* without distinction, yet their Offices are exceeding diuers and no way like. Yea these later directlie *contrarie* to the first, as hath ben said.

"As named
lie that in
D. Bilsons
perpet. go-
uernment,
pag. 160.

Against this it is *obiected, that *Timothy* and *Titus* were properly *Diocesan ruling Bishops*. Yea such as wee call Lord *Bishops*, that is, vsing *sole authoritie: and had charge of mo particular Churches then one. Which is to be in deed a *Diocesan Bishop*. But they and their Offices are founde in the "Scripture: viz. To ordeine Pastors in diuers Churches, and to censure them, &c.

* D. Bilson
in perpetu.
govern pa.
199. 300
in effect
*pag 132.

I answere, the very *Apostles* did not *make Ministers nor Censure by their sole and single Authoritie, but evermore in the presence and with some liking of that particular Church whom it concerned. Therefore much lesse did *Timothie* or *Titus* such matters solely and singly, who were lower then Apostles. And therefore they were no Lord Ministers certaiuelie. Further it is vntrue, they were no proper *Bishops* at all: neither *Diocesan*, nor any other. For all proper Bishoppes were "affixed to certaine places and certaine charges where they were to serue and *attend (in purpose) continually. But *Timothie* and *Titus* were never affixed to one certaine charge. For they (like the Apostles) intended not a constant continuance in a place, but after a time of their aboade in one Nation, translated both their

"1 Tim. 3.
and 5. Tit.
1. 5. & Tit.
3.

* Act. 14.
23. & 1. 15.
23. & c. 6. 3
5. 6. & 1 Tim.
4. 14. & Act.
16. 2.

"D. Bilson
pag. 127. &
132.

* Act. 10. 38
1 Pet. 1. 2.
Theodoret.
n Eph. 4.

C

pre-

presence and their labours into another Countrey. Being *Comites Apostolorum*, Cōpanions or Assistants to the Apostles, "indued doubtles with the extraordinarie gift of divers tongues, and therefore did goe (being cōmonlie sent or called by the Apostles) hither & hither, to the end that they might perfect such Churches as the Apostles had planted, but not throughlie furnished. And this is evident by the text. First *Timothie* was chosen and ordayned at * *Lystra*, went into Phrygia, Galatia, Mysia, Troas: being at Philippi was sent to "Corinth, from * Athens went to Thessalonica: from § Ephesus went to Macedonia: after he was left at "Ephesus againe to order & redresse things there. And yet * thence he was sent for away and departed. A litle before Paules death he was at "Rome, & from * thence to goe to the Philippians. Wherefore *Timothie* was no ordinarie proper Bishop of any sort, nor affixed to anie certaine place, but a verie *Evangelist* (as also the * Scripture calleth him) that is, an vnlimited, extraordinarie, and tēporarie function in the Churches. The like was *Titus*. Paule chose him for his cōpanion & helper, and had him * with him to Ierusalem. Also he sent him to § Corinth. Hee left him in "Crete a while: but sends for him thēce * away anon after to Nicopolis. A litle before Pauls death he was with him at "Rome, & from thence he went into Dalmatia. Both these therefore were verie *Evangelistes*, and no maner of ordinarie Bishops. Neither in deede were there anie Diocesan Bishops, or Diocesan Churches, that can be found in all the New Testament.

Then they will obiect, that some things are *Indifferent* in Ecclesiasticall actions; and doubtles so are certaine Circumstances, &c. It is not necessarie that these should bee warranted particularly in the Scripture.

I answer;

* See Bez.
Annotat. in
Aets 19.
& de Mini.
grad. cap. 5.

* Aet. 16.

* 1 Cor. 4. 17

* 1 Theſ. 3.
1. 2. 6.

§ Aet. 19. 22

* 1 Tim. 1. 3

* 2 Tim. 4.

9. 1.

* Phil. 1. 1.

* Phil. 2. 19
23.

* 2 Tim. 4.

5.

* Gal. 2. 2.

§ 1 Cor. 8.

17.

* Tit. 1. 5.

* Tit. 3. 12

* 2 Tim. 4.

10.

Answer; The Papists do hold their Ecclesiasticall Traditions or Rites to be meerlie indifferent in their nature, and to be necessarie onelie as the Church commaundeth them. This is manifest by D. Stapleton saying: * *Omnes vident in eorum [Rituum Ecclesiasticorum] usu nullam necessitatem poni, sed liberè assumi vel non assumi: modò absit contemptus, qui non in Ceremoniam sed in Ecclesia prepositos, qui eam instituerunt, imò in Christum cadit, dicente ad illos Christo, Qui vos spernit me spernit.* Also by the Rhemes Testament, saying: "Neither flesh nor fish of it selfe doth defile, but the breach of the Churches precept defileth. Likewise writeth Bellarmine in his discourse of their Chnrch-Ceremonies. But yet notwithstanding every good Christian knoweth well, that their Traditions are plainly superstitious and vnlawfull. How then shall not ours also be the like? What are ours better then theirs? Further, though *Circumstances* be indifferent and may be chaunged by men, yet *Formes of Churches* are not so; nor the *Church Ministeries*, nor *Ceremonies*, nor (in a word) any *Traditions Ecclesiasticall*, whereof our former Reason wholly intreateth. We denie not then but that in Ecclesiasticall actions the meere Circumstances are in some sort indifferent, that is, not necessarie to be determined by Scripture. But these truely are not to be called Ecclesiasticall Traditions. Wherefore we must know that there is a great difference betweene *Traditions & Circumstances*. Besides Gods Ordinances specified in Scripture, there are 2. other kindes of lawfull thinges in the administration of Church matters. 1. Naturall Necessities. 2. Proper and meere Circumstances. Naturall Necessities, are *Persons, Times, Places, &c.* Proper & meere Circumstances (which onely are indifferent in Church actions) are Accidentall things wherof there is no necessitie, but either may or may

* Stapleton, Promptuar. Catholic. part, Quadagesimal. pag. 99.

" Rhem. Testament. Annotat. in Math. 15. 18.

what things only are indifferent, Circumstances.

not be vsed. They are of 2. sortes, either *Civill* or *Occasionall*. The *Civill* Circumstances are such as though they be vsed in Church actions, yet even there they import only and meerely a *Civill* vse. Which we shall easilie discern thus: viz. when the same things in the same maner are vsed also in actions meerely *Civill* at other times and places.

Such were Christes "*Washing* the Disciples feet, the "*Love feasts*, & "*Kissings* in the Church meetings of old. The maner at this day of the French *Preaching covered*. To come to the Church in this or that decent and comely *common appa- rell*. A commodious & distinct *House* for Gods Service, &c.

Occasionall Circumstances are such particulars as some special occasion requireth and moveth vs vnto, namely when the Generall things are either vsuall in *Civill* custome, or by Gods owne ordinance in Nature, or in the Word written. As *such* or *such* Places, Times, Persons, Things. Namelie to come together in *Synagogues*, or *Temples*. To vse *Pues*, or *Pulpits*, &c. To Pray *Kneeling*, or *Prostrate*. To eate and drinke at the L. Table *leaning*, or *sitting*, &c. In the "*Evening*, or at "*Midnight*. To Baptize in "*Rivers*. Also the Apostles vsing of some "*Iewish Ceremonies* among the *unconverted* lewes a while after Christes death. Their "*let- ting* the people to *nominate* their Ministers. Churches *more* or *lesse* populous, &c. These and such like wee doubt not, are in Ecclesiasticall actions in some sorte *Indifferent*. I meane they are changeable, and either can not or ought not to be perpetuall: neither need they to be determined in Scripture. Although yet in their vse they are not to be reckoned so indifferent, but that they ought necessarily to be ruled by the generall rules of Discretion and Charitie. Namely that in all of them Comelineffe, Edification, the Avoyding of offence, and Gods glorie may be respected.

Thus

To this do
belonge all
thinges of
Comlineffe
and Decency.

"John 13.

& 1. Tim.

5. 10.

"Iud. 12.

"Rom. 16.

16.

2.

"Mat. 26.

1 Cor. 11.

23.

"Acts 20. 7

"Acts 16.

15.

"Gal. 3. 24

& 4. 9.

"Acts 6. 3,

5, 6.

Thus then let it be noted, that we affirme in Ecclesiasticall actions no other thing at all beside these is or can be anie way indifferent by any meanes. But touching our forenamed Ecclesiasticall vnwrittē Traditions (whether Formes of Visible Churches, Ministeries, or Ceremonies) they are of no such nature, as those things beforenamed either Naturall necessities, or proper Circumstances are. They are no way like to any sort of them. Wherefore though Circumstances be indifferent, yet mens Traditions in Religiō can not be. Neither did these thinges stande otherwise among the Iewes vnder the Law. So that it remaineth sure, that all Church-Traditions without Gods word (& therefore all invented formes of Visible Churches vsing go-vernement, offices of Ministerie, and Ceremonies) are simplie evill and vnlawfull; and therefore of necessitie ought to be reformed.

None of
things in cō-
troversie are
indifferent;
neither are
they proper
Circumstan-
ces.

Yet some will reply and say, If men may institute Temples or places meerely Ecclesiasticall, why not also Garments meerely Ecclesiasticall, &c?

Touching Temples I aunswere: They are esteemed meerely Ecclesiasticall or Religious places, because things meerely Ecclesiasticall or Religious are done in them. Howbeit the trueth is, their proper and principall vse is partlie Naturall and partlie Civill. It is necessarie in Nature for Church-Assemblies to bee in a place. It is Civill (namelie when peace & prosperitie is) to have a commodious a comely and a distinct House for the publike exercises of Gods worship. Which very thing is in Civilitie no lesse requisite for the publike grave actions of the Cōmon Wealth also. So that at the most, a Temple appointed by men can not truelie be accounted a thing meerely, but mixtly Ecclesiasticall. And so this Humane institution we acknowledge is lawfull even for Religious affaires, when

So are
likewise the
Kneeling,
Crossing,
Churching,
Burying,
&c.

there is no further vse therof at all. That is, if it be not held as Religious meerely, nor in the proper and principall vse thereof. As the *Surplice* is with vs. It is an Ecclesiasticall Rite: which the Temple can not be. It is meerely & simply Ecclesiasticall. There is no respect had to Civilitie in it: considering that it serveth never in any Civill businesse nor place, but it is onely in and for the Church & Church actions. Much lesse is there for it any Naturall necessitie. Beside, the Preface of the Cōmon-prayer-booke maketh it to have (with the rest of the Ceremonies) a *speciall signification* in Gods worship. Even as the Papists do also vse it; frō whom immediatly we have receaved the same. Wherefore doubtles such prescript garmēts meerly Ecclesiasticall being Humane Inventions, are simply vnlawfull: although Temples for Gods Service be not so. Moreover we have to answer to this and such like matters objected to vs, in this wise. Such * places of Scripture as doe commaund Church-Assemblies and the publike Worship of God, the same do also by necessarie consequence (in time of peace) commaund some commodious and distinct Houses for them. But no Scripture by any necessarie consequence commaundeth any distinct and meere Ecclesiasticall Garment at any season. Therefore these things can not be compared nor likened together. They are not both things indifferent alike. Nay, the one is by Gods word necessarie, the other vnlawfull.

Some think that the appointing of the *Altar* in *Ioshua, of the Feast of "*Purim*, and Davids ordayning **Singers & Musicians* in the Temple, do prove that all religious matters invented and instituted by men, are not vnlawfull.

I answer, Howsoever they who appointed and sett vp that *Altar* in Ioshua might have devised some other thing
lesse

3. Cor. 11.
33. & 14.
23. & 5.4.
Math. 18.
27.

• Iosh. 22.
• Hest. 9.
• 1 Chron.
25. 1-6.

lesse scandalous then the forme of an Altar, whiche yet might as well have served to the vse they made it for, as the Altar did or could doe. Nevertheles this Altar was truelie no more but a civill Monument or Signe, as being vsed no way in any Ecclesiasticall or Religious action of worshipping God, but set vp as a spectacle only in the open fields or by the river side, though it served for a token that the 2. Tribes and a halfe had a part with the rest of Israell, and in the worship of their God. Not vnlike it might be to this; if the States of the low Countries should commaund euerie inhabitant (being no Anabaptist) in that Countrey to weare a litle Dagger on their garments, to shew that they beleeeve Magistracie and the vse of weapons to be lawfull. Or as perhappes the Signe of the Crosse was vsed by the Ancient Christians dwelling amōg Heathens, to let them see they were not ashamed of Christ crucified. All these are cleerely Civill, and therefore (wee acknowledge) in mens power it is ro ordayne or abrogate them. As for the Feast of *Purim*, that appeareth no where in the text to have bene a Religious Feast or Holy day. But onely a day of Civill vse also: viz. of reioycing, of making merry, of sending presentes to friends, and gistes to the poore. As may appeare Hest. 9. 22. Yet if any contend that it was a Holy day for solemne Thankes-giving & worshipping of God in memorie of the rare deliverance of the Iewes from *Hammans* malice: Though this appeare not, yet wee may answer, neither can anie man disprove it, that *Mordecai* the Iewe (the * Authour of this institution) was a Prophet of God, and Authour also of this booke of Hester. So that then he ordained this constant Holy-day, not by humane discretion, but by Divine authoritie. Even as *David* did institute the singing Levites with Instrumentes of Musike
in

*1. Chron.
29. 25.

in the Temple. The *text (as it were of purpose) meeting with this obiection, importeth that *David* neither did nor might do these things by his Kinglie power, nor by anie discretion Humane, but only by Propheticall authoritie through Gods own commaundement. Where it is to be noted, that by vrging Gods absolute & all sufficient Lawe for matters Ecclesiasticall, wee do not restraine nor binde God, but only vs Men from adding of any thing in the exercise of Gods worship besides that which hee him selfe hath instituted and sealed vp in his Testament.

It will be againe replied, This is true in deed, God hath given vs in his word this sufficiencie for all Ecclesiasticall or Religious matters necessarie to salvation: but not for all Ecclesiasticall matters what soever.

This is a frivolous exception, and most false. For first, diuers of our present matters controverted are necessarie enough. They can not be thus reiected as thinges not necessarie: viz. the onely true Forme and Constitution of Christs Visible Churches, with their due Ministeries proportioned to them. According to Gods ordinarie dispensation of grace by his worde, there is even Necessitie to enioy these (Gods own) Ordinances, and to bee free from all Traditions of men, especially such as are cōtrarie to his. Touching other things, which seeme smaller and of lesse importance, as some esteeme the Rites & Ceremonies to be in Gods worship. I answere: our Argument before laid downe generally includeth all meere Ecclesiastical or Religious things. I say, All. And where All is included, Nothing is excepted. Wherefore we still affirme and professe that all lawfull Ecclesiasticall Rites whatsoever are contained now in the Scriptures of the New Testament, and not onely thinges simply necessarie to salvation. Besides that

that we must not forget how the wilfull maintayning of small things amisse becommeth a great and haynous sinne, wherevnto is due a fearfull punishment. As may be seene in him who * with a high hande did but gather a few sticke on the Sabbath day.

* Num. 15.
30, and 32.

Nothwithstanding all this, yet it semeth to many that these externall things Ecclesiastical are not matters of Doctrine, nor of Faith, &c. And therefore may bee lawfull, though they be not containd in the Scripture. I answer, They are all truly & properly matters of Doctrine, of Faith, and of Religion, appertayning to the 1. Table & 1. Commaundement in the Decalogue, & to many other places of Scripture, as before hath bene shewed. It is the error of men not knowing the holy Scriptures proper and full vse, or true extent, when any do thinke such Ecclesiastical things as these heere controverted are not contained in the Scripture, & yet that they may be lawfull. They are all simply vnlawfull, if they bee not contained in the holy Scripture. Wherefore, even all these things both the lawfull & vnlawfull, contained in the Scripture or not contained (Formes of visible Churches vsing Government, Ministeries, & Rites) are matters of Doctrine, of Faith, of Religion, viz. true or false. So that the one ought as our life to be imbraced, the other as the very wayes of death to be avoyded, especially when we discern and see them thus to be.

Reason 2.

EVERY Visible Church of Christ (truly and properly so called) ought by Gods * expresse word to have and vse the Ecclesiasticall government of it self.

” * Mat. 18.
” 17.

But every particular Congregation of Christians is a Visible Church of Christ truly and properly.

” The true
” Churches,
” and the
” false.

D

There-

Therefore every particular Congregation of Christians by Gods expresse word ought to have and vse the Ecclesiasticall government of it selfe: viz. according to the order set downe for a Visible Church in Gods word.

And so in England consequentlie the things that are directlie contrarie therevnto (*Diocesan* and *Provinci- all* Churches vsing government, with their Ministers, &c.) are directlie *contrarie* to Gods word, and therefore ought of necessitie to be reformed.

A Visible
Church,

Heere first lett it be noted, that we vnderstande a Visible Church of Christ to be *a Societie of Christians whiche any member may and must (on occasion) have a visible or sensible vse of intirely and wholly togeather, the same having the power of Ecclesiasticall government in and for it selfe immediatlie from Christ.* I say, The Church intirelie and wholie togeather may and must be vsed on occasion. Considering that against this there is no text of Scripture in all the New Testament, nor anie force of reason appearing.

Note.

1.

1 Cor. 11.
26. & 4 17.
&c.
Hooker
lib 3. Sect.
1. pa. 132.

Then let vs also observe and marke these 3. pointes. For prooffe of our *Assumption* last before. 1. The Visible Churches of Christ were in number * many & divers (and not onely one) by the ordinance of God him selfe. So that it is false whiche is " held that there is a Vniversall Visible Church like the Sea; which being but one properly, is distinguished and called by divers names according to the Countries and places by which it cometh. Nay, the Visible Churches of Christ were by the Apostles ordination many in number, & actuallie divided Bodies or Societies: The Sea properly and alwayes being but one Continued Body, was and is distinguished meerelie by divers names. The Vniversall Invisible Church was and is in deed one in number: but I have shewed there were many in number

ber of the true and proper Visible Churches. Againe, the Iewish Visible Church according to the Law, was in number only one properlie vnder one High Priest, and having one Temple only at *Ierusalem*. But Christ and his Apostles changed that forme, and did institute and leave the Christian Churches properlie in number many and diuers, as I saide.

Secondly they instituted and left particular ordinarie or constant Cōgregations true and proper Visible Churches: Or, they left not anie one Visible Church (in the whole world) constitute and compact of diuers ordinarie and constant Congregations. Both these points are most manifest and vndeniable in these places of holy Scripture following. First that flourishing and plentiful Church of *Corinth* was * but one particular Congregation. Whereof the Apostle saith thus, *When the whole Church is come together* "into one place. Which also we may likewise affirme of the Church of * *Antioch*, and of * *Rome*, and of " *Ierusalem*, and of * *Ephesus*, &c. in those dayes. For though these Cities were great and populous, yet being vnbeleeving & hatefull enemies to the Gospell, each of them had then of faithfull Christians but one particular constant Congregation onely. Like as the Protestants are in the Cities at this day vnder the Spanish King; or as they were in diuers Cities of France before the peace was made, & as we were heere in London in Queene Maries time. Where yet we denie not, that then some particular Cōgregations being (as that of *Ierusalem* was * before) greater then other som, did by reason of persecution meet occasionallie and vncertainlie in diuers * smaller numbers. But these smaller numbers were not so many Churches properlie, because they were vncertaine and occasionall. A true and proper

D 2 Church

2.

* 1. Cor. 14.
23.

" i. m. r. o. d. u. 78

* Act. 14. 27

* Iusti. Mar-

tyr Apo. 2

" Act. 15.

22, 25.

* Act. 20. 28

* Act. 4. 4

* Act. 12. 12

IT IS NECESSARY TO

Church being alwayes necessarie an ordinarie sett companie and a constant societie. Those therefore notwithstanding made but one "particular & compleat Congregation or proper Church, which in time of peace (chiefly they growing yet more populous) were to be distributed and divided into sundrie proper and ordinarie Churches, each of them a competent Congregation. Which we do observe further neere the end of our handling the 1. Assertion afterward. Moreover, likely also it is in these cruell persecuting Cities that so great a multitude of Christians did not long keepe togeather, but many of the did quickly disperse and scatter them selves abroad into other quarters and Countries, whereby the whole number there became smaller, as we may see they did at * *Ierusalem* by reason of *Stevens* persecution, &c. immediatlie after the great and suddaine increase of the Church there. All which being considered, it is plaine yet still that in the greatest Cities, or wheresoever els, the Apostles appointed and left true and proper Visible Churches particular constant Congregations. Which further also appeareth by those many and distinct Churches of ^a *Galatia*, of ^b *Macedonia*, of ^c *Asia*, of ^d *Achaia*, of ^e *Iudea*, of ^f *Galile & Samaria*, of ^g *Syria & Cilicia*, of ^h *Lycaonia & Pisidia*. Likewise by those many Churches of the ⁱ Gentiles, and the Churches of the ^k Saints, the Churches of ^l God, the Churches of ^m Christ, and ⁿ All Churches. All these in number were (not onlie one, but) manie proper distinct Churches. Each of them being severallie but one particular constant Congregation. Wherevnto most fitlie agreeth that iniunction and commandement of our Saviour Christ touching a Visible Church where he instituteth the externall spirituall power thereof, saying, *Tell the Church or Congregation: If he*
heare

"Aa. 6. 1.

• Aa. 8. 1.

a Gal. 1. 2.

1. Cor. 16. 1

b 2 Cor. 8. 1

19. 23.

c 1 Cor. 16.

19.

d 2. Cor. 8.

24.

e 1. Th. 2. 14

Gal. 1. 21.

f Aa. 9. 31.

g Aa. 15. 41

h Aa. 14. 23

i Rom. 16. 4

k 1 cor. 14. 33

l 1 Cor 11. 16

m Ro. 16. 16

n 1. Cor. 8.

13. & 11. 28

1. Cor. 4. 17

Reve. 2. 23.

Aa. 16. 5

1 Cor. 14. 34

3. Ioh. 6.

Rev. 22. 16.

• Mat. 18. 17

heare not the Church, let him be vnto thee as an Heathen and a Publicane. Where he must necessarilie be vnderstood of a particular Congregation. Which may be told and spoken vnto onely. As also that description of a Visible Church, which our publike Authoritie in England teacheth: viz. *A Visible Church is a Congregation of faithfull people where the word of God is preached, and the Sacraments ministred, &c.*

* Artic. 19.

Doct. Bilson also, where he saith * *The Church is never taken in the New or old Testament for the Priestes alone, but generallie for the whole Congregation of the faithfull. In Act. 20. 28. The Church is taken for the People. And it is "Math. 18. 17. The whole multitude of the faithfull where he and they (the Offender and the Offended) live.*

* D. Bils. against the Seminaries. lib. 2. p. 170

"Lib 3. Pa. 70.

The 3. point here to be marked (serving also for prooffe of our *Proposition* before) is a generall and sure *Maxime* in Divinitie: viz. The true and proper Visible Churches of Christ both heeretofore, now, and heereafter, though manie in number, yet all are but one in nature, forme, and Constitution. And each of them hath simply one and the same spirituall or Ecclesiasticall power immediatlie from Christ (not derived from any other) to governe it selfe withall. To which purpose the Scripture often speaketh of the Visible Church indefinitelie as of onelie * one. Because in Nature and Forme and in the true Constitution, as also in the spirituall power thereof, it is only one. Yea it saith also in plaine termes that there is "*one Body*: where is ment the Church. But it is to bee vnderstood, that it is one in nature and power, as I said. Which must of necessitie be so, because Christes * Institution of a visible Churches externall spirituall government before noted, must belong equally to every true and proper Visible Church. Wherefore also the nature, forme, & Constitution of eve-

3.

* Math. 22. 2, &c.

1. Cor. 12. 13.

Mat. 6. 33

1. Pet. 2. 5.

Isa. 2. 1, 2, 3.

1. Tim. 3. 5.

"Ephe. 4. 4.

1. Cor. 12. 13

* Math. 18. 17.

rie one must be the same that this is which heere Christ signifieth in *Matthew*. Which evidentlie was a particular Congregation, as before wee observed. To which purpose also one of our Adversaries * a famous Schole-divine sheweth that by cleere and vnderstandable reason the government Ecclesiasticall belongeth to everie Visible Church properly so called. And the practise of the Apostolike Churches doeth iustifie and confirme it. Which being ordinarie particular Congregations, each of them did or might by their Ministers (and them selves in presence consenting) * choose Elders and " excommunicate offenders. Neither certainly did Christ ever institute or the Apostles practise divers kindes or formes of Visible Churches. Neither let they any to have greater or lesser spirituall power then other. But they appointed one forme and one power for the Churches (questionles) everie where and alwayes. Therefore they all (though being many in number, yet) were and are one in nature, and forme, and power every-where and for ever.

Whence now it followeth by a necessarie and vnderstandable consequence that these 3. Conclusions insuing are likewise certaine and true.

1. Every particular ordinarie Congregation of faithfull people in England * is a true & proper Visible Church.
2. Everie such Congregation heere and everie where is indued with power immediatly frō Christ to governe it selfe Ecclesiasticallie or spirituallie.
3. Everie true and proper Visible Church everie where is but one ordinarie or constant Congregation only.

And then no one Church consisteth, neither can consist of many ordinarie distinct Congregations. Wherefore no

Dioc.

* Hooker
lib. 3 pag.
133.

* Act. 14. 23
2. Cor. 8. 19
" 1. Cor. 5.
4. 5.
Mat 18. 17.

* *Iure Divi-*
no. By right
from God.

Diocesan Church is ordained or allowed by Christ, no
 Provincially, no Nationall, and so likewise no Vniversall vi-
 sible Church with an externall government correspon-
 dent to the same, as the *Catholikes* heretically do holde. A
 Vniversal Militant Church I deny not: but a Vniversal or
 Catholike Visible Church with correspondent governe-
 ment I do deny, and so likewise the rest. Now heere thus
 we do for this reason, because it is not possible, if there be
 indeed one Vniversall Church properly, or where there is
 a Nationall Church, or Provincially, or Diocesan, that there
 the particular ordinarie Cōgregations are or can be este-
 med so many true and proper Churches. These can not
 stand together with any of the former. Everie of those
 is directlie contrarie to these. Seeing these in such case are
 properly but Members and partes of the other, and not in
 them selves proper and intier Churches. Which yet in the
 places of Scripture * before cited the H. Ghost doth plain-
 lie affirme. Where if he speake not properly, who doth? Or
 what is in Divinitie a proper speech, if the cōtinuall phrase
 of the H. Ghost in Scripture be not proper? And surely to
 this point, if we marke it well, doth all our present Con-
 troversie come; that is, to sett downe What is a Visible
 Church of Christ truly and properly. Seeing each true
 Visible Church hath evermore from Christ power and
 right of government in it selfe, as before is noted. Let this
 therefore be well declared what is a true Visible Church,
 and we shall soone agree. We affirme that every particu-
 lar ordinarie Cōgregation is and ought to be allowed for
 such a Church. And heerevpon do we stand. I am not
 ignorant of the common and vulgar phrase of speech a-
 mong men both ancient and of late, both vnlearned and
 learned, who have used to call everie of those other a
 Church

A Catho-
like, an He-
retiko.

Pag. 19. 20.

Note.

*Mostrium
literarum
tyrannus.
Bez. Annot.
in Luc. 23.
17.

* Hook. 3.
Sect. 1.

Pag. 132.

Pag. 126.
and 132.

Church (as a Dioceſan Church, a Provinciall, a National, and alſo a Vniuerſall Church) meaning, it ſeemeth, that e-
uerie of theſe may be trulie and rightlie called a Viſible
Church. But this is only the cuſtome of ſpeech among
men. And **Cuſtome is a Tyrant*, as a Reverend Father ſaith
well. It is no warrant nor ground for any thing in Religi-
on. The word of God alone muſt ſuffice vs heerein. Yea
we conſider not what advantage we give the *Heretike Ca-
tholikes* againſt vs, by acknowledging a Catholike Viſible
Church. It followeth from this neceſſarilie that there is &
ought to be on earth a Catholike or Vniuerſall governe-
ment Eccleſiaſticall. This is a Concluſion wherevnto M.
Hooker ſetteth down expreſſie * both the Proposition and
Aſſumption: viz.

*Everie Viſible Church, truly and properly ſo called, ought to
have a correſpondent Eccleſiaſticall government.*

But there is a Catholike or Vniuerſal Viſible Church on earth.
To which Premiſſes everie childe now can quicklie adde
the Concluſion.

*Ergo, There is and ought to be on earth a Catholike or Vni-
verſall government Eccleſiaſticall.*

And I am perſwaded, that this oversight or error among
vs hath cauſed Thouſandes to turne Catholikes, that is
members of Antichriſt and enemies to the true Churches
and ſervants of Chriſt. For if there be properlie one Viſi-
ble Church and government Eccleſiaſticall throughout
the world, then this muſt be in ſome one place eminently.
For ſome whither we muſt go, when Chriſt biddeth vs
Tell the Church. Now there is no place in all the world ſo
likelie as Rome is to be the Viſible ſeat and ſpring-head of
the Vniuerſall government of the Catholike Church, if
in deed there be any. Therefore moſt eaſilie me are drawn
to be

to be Roman Catholiks, whē this is not denyed that there is a Catholike Visible Church. Which selfe same advantage we give also to our Pontificall Hierarchie in England against the true estate and due government of Christes Visible Churches heere. For while we grant them (whether by error or by oversight) that there is & may be truly and properly a Diocesan Visible Church, they will easilie conclude that then there may & ought to be a correspondent Diocesan government. Which (as before I observed) overthroweth quite the proper being and government of each particular or Parishionall Church. But we, because Christ and his Apostles throughout all the New Testament have appointed & every were allowed the Parishionall Assemblies, as to be cleerely & absolutly distinct in themselves, so to be Visible Churches truly & properly, and withall a correspondent Ecclesiasticall government to be in each of them, as before hath bene shewed; therefore heerevpon do we stand, this do we vrge that the Institution of Christ and the Apostles practize ought to be a rule for Christian Churches, as every where, so heere in England: vpon this do our Consciences rest assuredlie. Because (as before I said) who is it that may presume to ordaine any forme of a Church save Christ only? Especially overthrowing that forme of a Church and government which Christ hath ordeyned, as these Diocesan and Provinciaall Churches with their proper Ministers do. *Ecclesia nomine armamini, & contra Ecclesias dimicatis.* You arme your selves with the name of the Church, and fight against the true Churches.

In this place I can not forget how some thinking themselves deepe Politicians, do imagin that they see our Grounds to be directlie against a Monarchie or Kingly State. For

this Ecclesiasticall government being Popular (say they) it wil require the Civill government also to becom conformed to it. Also they thinke it can never bee menaged without trouble and tumult.

First we absolutelie denie that any manner of Ecclesiasticall Government requireth the Civill Government to becom conformed to it. This is a most false conceite. The bounds of either Governement are distinct and cleerlie severed the one from the other: albeit each doth ayd & succour the other. But what should I reason heereof? This their insimulation is against none other then Christ him selfe and his blessed Word, wherein he hath instituted no other state of a Church Visible but a particular Congregation only. Shall we impugne and accuse the true Church of Christ? Nay, shall we accuse Christ him selfe and his Gospell; that heerein he yeeldeth vs not the true, right, or best forme of a Church? And therefore we will of our owne heades devise and constitute a better. God forbid that any Christians should so do, and wilfully maintaine this doing also. But they think this maner of government will becom tumultuous and troublesom in the State: and so it will proove hurtfull to the Prince. I would demaund, why thinke they that the Church government (as we desire it) will be troublesom & tumultuous? They will answere, because we require of necessitie that Elections of Ministers, and Excommunications, &c. must be *Popular*. Which can not but bring with them commonly tumult and much trouble, if not confusion and perill to manie. Wherevnto I replie, that this were verie true in deed (viz. much trouble and tumult would commonly follow, and perhaps perill to divers) if we desired or sought for popular Elections of *Diocesan Bishops*. Such as we read of & finde

finde to have ben vsed in many places vnder Christian Princes from 300.yeres after Christ hitherward for a long time. As for example at *Antioch, Alexandria, Rome, Constantinople, &c.* In these and other Cities verie great stirres, tumultes, and confusions among the People have risen in deed not seldom times, even in and about such their Elections. The Ecclesiasticall Histories are full of examples to this purpose. But such running togeather of a whole Citie or Dioces, such voice-giving of such multitudes of people we desire not: neither do we any wayes allow it. It was a corrupt remainder in deed of the Peoples auncient free voice-giving to the Election of their *Parishionall Pastors or Bishops*. For such all ordinarie *Bishops and Pastors* were primitively in the Apostles dayes, and such every where they were left by them, as before we have shewed. Every ordinarie *Bishop* then (I say) was only of a *Parish* (as the Ancients call it) that is of one particular Congregation only, and no greater. And so their *Elections* were accomplished by the free consent and voyce-giving only of the *People* of each of these particular ordinarie Congregations, or *Parishes*. Now it is true indeed, we acknowledge we allow and do desire such *Elections and Excommunications* by the People. Neither is this to bee reckoned anie *Popularitie* which can be either prejudicious to Princes, or tumultuous in it selfe. No, it can not be an inconvenient order, but most reasonable for any place or people in the world. Namely seeing we do expressely hold this assertiō no otherwise (and we hartilie pray that it may bee noted) but as it is grounded on 4. Circumstances. 1. In regard that it is (as we are well assured) a Divine order and ordinance instituted for each Church by Christ and his Apostles: the truth whereof (we hope) hath evidently appeared in this

Power Cir-
cumstances
wheron the
fitnes of the
Peoples cō-
sent standeth

1.

E 2

2. Rea-

2. Reason last handled. 2. Considering that we allow the *Peoples* consent and voice-giving in *Elections, Excommunications, &c.* to be done only by the Christian People of one *Parish*, that is, of one particular ordinarie Congregation only, and by no greater nor larger number of People by any meanes, as before hath bene likewise shewed.
3. Considering that in the maner heereof we hold this only to be necessarie & ordinarie, that the Ecclesiasticall Guides there (apart frō the *People*) do first by themselves prepare and determine the whole matter, namely in such sort that the *People* may not neede to do ought afterward but only Consent with them, and freelie signifie their consent it it.
4. If anie where it should fall out that this *People* thus guided, & being so few, will yet presume to be in their *Church-Elections, &c.* unrulie and violent, then the Princes next dwelling *Officers of Justice* may and ought to make them keepe peace and quietnes. Which thing how easie it is for the meanest of them to do, the simplest may perceauē. All which verilie being well considered, this Ecclesiasticall Governement questionles is most reasonable, yea necessarie. And it is childish, & without all wit to cry out against vs (as our Adversaries do) *Popularitie, Anarchie, and Enmity to Princes*, for this our so wel grounded and so approved an assertion.

Another thing is heere to be well remembred, that *M. Hooker* and *M. Tooker* the noble Patrons of Pluralities and Nonresidencie are vtterlie defeated in this their purpose.

*Hook. lib.
5. sect. vi.
m.

The former * maketh this his Reason for them, because it is a mistaking (saith he) to thinke that the particular Congregations are by Gods ordinance so many distinct & proper Churches. For (as he holdeth) there is but one Visible Church properlie, and the same Vniuersall thorough the whole

whole world. As for particular Congregations they are not properlie so many Churches, neither distinguished at all by God but only by men. And therefore everie Minister is a Minister properlie to the Whole Church; but by men according to discretion only is limited to this or that Congregation, there to have maintenance made sure to him by Law, & there to teach, till men see it fitt to imploy his gistes in another Benefice, or elsewhere. All which because they are meerly Mens ordinances, by men they may be disposed and dispensed with againe as to those in authoritie seemeth good. And so both Pluralitie of Livings and Nonresidencie from thesame shalbe both lawfull and honest. This is the effect and drift of his reason. And even on the same foundation also buildeth *D. Tooker*. Yea only this ground he hath, and none other. Where nothing els needeth answer but this his assertion; ** Distinctiō of Parish Churches is of meere positive law, not of Divine.* For my part, I would graunt this Reason to be in deed sound and good for their purpose; (and not only for that, but also singular and most pregnant to set vp the Romane Papacie too) if this their Foundation were not manifestlie contrarie to Gods word. But before it hath ben shewed to be cleerer then the light that Distinctiō of Parishes in some sort, that is, of particular Churches is by Gods own ordināce in the Apostles Writings, and not by the meere positive law of men. Wherefore this is evident to be a most vngodly and shameles Defence pleading for, or excusing that wretched sinne of soule-murdering Nonresidencie, as if it were a thing allowable and not simplie evill. It can not excuse this sinne to alleadge that Plurified men may haue their 2. Benefices neare together; perhaps within halfe a myle, a myle, or 2. myle the one of the other. This will not helpe

* Fabrike
of the
Church,
pag. 45.

them any more then a man can be excused, who taketh & keepeth two wives at once: though yet by the one he be not drawen farre away from the other. Gods law disalloweth that former no lesse then this latter. Yea I avow, There have ben who haue kept two wives at once, honester men and more approved of God, then any Minister now in England having 2. Churches or Charges lying howsoever. And yet I acknowledge, to have two wives at once, is simply against Gods worde.

Well, yet this will not satisfie some: neither will they yeeld that every particular Congregation of Christians should be allowed for a distinct and a proper Church Visible; and so to inioy their owne Ecclesiasticall government within themselves. Albeit against it they have no reason, vnles perhaps this only. If it were so (they will say) yet will not thereby all things becom perfect. Somewhat notwithstanding will bee wanting or amisse oftentimes. How then shall this be holpē or amended? Not by Archbishops, or Diocesan Ruling, or Lord-Bishops?

I answer, Somewhat wilbe amisse alwayes in whatsoever Ecclesiasticall government vpon earth. Nevertheles there is no need, nor good vse of these, nor of anie Ecclesiasticall Vnwritten Traditions in Christes Churches. We believe and know Gods Written word to bee sufficient. Speciallie seeing these are so directlie contrarie to the only true forme and nature of Christs Visible Churches in his word, as hath bene shewed. A greater Ecclesiasticall government then the Churches wee know none. There is nothing without the Church above it: viz. Ecclesiasticallie and spirituallie. Seeing each Church hath her power and government (as before is declared) immediatly from Christ. Yet it is true (beside the Magistrates honorable af-

assistance) verie oft there is great, and singular, yea sometimes in a sorte necessarie helpe to bee had by Synodes. Which are meetings of choyse men out of many Churches: and these are lesser or greater as occasion requireth. Whose counsailes, advises, and determinations are most expedient and wholesome alwayes. But touching any certaine Governemēt by Synodes, or necessarie imposing of their Synodall Conclusions, Decrees, or Canons vppon Churches without their particular free consentes, this seemeth to be a meere Humane ordinance. I can not finde it (either expresse, or by necessarie consequence) in any part of Christes Testament. Thus writeth heereof the Reverend *M. Whitaker*, * *Quod omnes attingit, ab omnibus approbari debet.* That which concerneth all, ought to be approved of all. Againe, * *Concilia si simpliciter necessaria sint, Christus aliquibi precipisset celebrari, aut eius saltem Apostoli. Quod tamen nusquam ab illis factum esse legimus.* If Councils were simply necessarie, Christ somewhere would have commaunded to keepe them, or at least his Apostles. Which yet we read that they did no where. Further, * *Et si res ipsa de quibus in Concilio deliberatur & consultatur, sint sacra & religiosa, tamen hoc ipsum Congregare Episcopos est merè politicum.* Although the things deliberated and consulted of in a Councell be holy & religious, yet this thing to assemble Bishops or Pastors of divers Churches together, is meerelie Civill. I know well fundrie godlie men do hold that Synodes have power to prescribe and rule Ecclesiastically by Gods Law even fundrie whole Churches though they severallie consent not. But with reverence to their names, I take it the trueth is otherwise. Only in the *Actes* wee finde somewhat that hath a kinde of likenes to such Synodes. And it is but a kinde of likenes, or scarce that: for it is farre from the same thing

* Whitak.
de Concil.
pag. 44.
" Pag. 23.

* Pag. 35.

thing. Thus it is: *In Act. 15. 6. 23* we find a cōming togea-
 ther of the Apostles, with the rest of the Church at Ieru-
 salem and with a few other sent to them from the Church
 of Antioch. Where these do make Decrees and impose
 them on the Churches: yea on divers Churches which
 • *Act. 16. 4.* had * not sent any in their names thither. And on the
 Church of Antioch, who had perhaps but 4. or 5. there
 present. This sheweth that this comming togeather at Ie-
 • *Act. 15. 2* rusalem was a verie Extraordinarie Synode, comparing it
 with our Synodes in vse now, yea indeed nothing like to
 them. First heere the "text saith, The Apostles onely and
 the Elders at Ierusalem were sought vnto. And it is mani-
 fest that heerein the Apostles Extraordinarie office & po-
 wer tooke place: viz. by imposing their Decrees on Chur-
 ches who had no persons, and on one Church, viz. of An-
 tioch who had few for them there present. In which re-
 spect they at Ierusalem assume also a speciall authoritie of
 the H. Ghost, where they say, * *It seemed good to the H. Ghost,*
 • *vers. 28.* *and to vs.* Which no Assemblie of ordinarie persons could
 or can assume to them in such maner. Only where the A-
 postles were present and consented, there they might. Fi-
 nallie after this we never finde that any Churches vsed the
 meanes and power of Synodes till about *Constantines* time
 for almost 300. yeares space. Which if it had ben an ordi-
 nance Divine for the Churches always, they neither ought
 nor surelie would so long have neglected the same. Seeing
 in that vvhile there vv ere most waightie and continuall
 occasions requiring this Divine helpe, if they had so este-
 med it. Which seeing they did not, we may well thinke in
 those first times they held it not to be so. Nevertheles Sy-
 nodes (when they may be had) are for counsaill, advise, &
 better resolution cōtinuallly profitable & most wholefom,

as hath ben said. And being well ordered, do make singularlie for Vnitie. Whereby also each Churches ordinarie government may be much holpen & amended. And yet the same with power and authoritie ought to be held still within it selfe only.

Now touching our Synodes at this day in Englande, they may be excepted against iustlie in 3. respects. First because they consist principallie, if not only, of Provinciaall & Diocesane L. Bishops (whose Offices are heere shewed, to be plainlie contrarie to Gods word) and of such other as are theirs. Also our Synodes power is not superior, but inferior and subiect to the L. Bishops will and liking: which is vitterlie against the nature of true Synodes, and the rule of Gods word. Lastlie they impose Ecclesiasticall Canons on the Churches which give no consent vnto them: as if they had power from God over the Churches thus to do. All which before we have scene to be cleane contrarie.

Reason 3.

THAT any (being a Christian) should have no place nor part at all in any true & proper Visible Church of Christ, is contrarie to Gods word. Speciallie that any such so standing should Ecclesiasticallie rule manie Churches.

To have
no place
nor part
in anie
Church.

But our Diocesane Bishops (professed Christians) have not any place nor part at all in any true and proper Visible Church of Christ. And yet they rule Ecclesiasticallie, som 300. som 400. proper and distinct Visible Churches.

Therefore they are all contrarie to Gods word, and ought necessarilie to be reformed.

The first part of the Assumption is thus proved.

If a Diocesane Bishop with vs have any part at all in any

F

true

” true and proper Visible Church, then he is Pastor in some Church or one of the People.

” But one of the private People he is not any where. Neither is he a right and true Pastor sustaining the charge of souls in any proper Visible Church with vs.

” Therefore a Diocesan Bishop with vs hath no part at all in any true Visible Church.

I am not ignorant that our Bishops themselves say that they are very Pastors in all those several Churches of their Dioceses, and so are in a principall place, and have a chiefe part in them all. Which notwithstanding is utterly false, considering that they have some Hundreds of Churches in their dioceses which they never saw, nor by law are bound to see in all their lives. Are they then, or can they be true and right Pastors unto them? They can not be. It were a shame for any once to thinke that they might. Neither are they Pastors to any one of the Churches vnder them more then they are to all. Therefore in deed they are true Pastors to none of the, nor to any proper Visible Church at all. Howbeit imagining and supposing them to be (as they say they are) Pastors to those Churches which are vnder them, then I reason against them and conclude thus.

” If Diocesan ruling Bishops by the nature of their office
 • Acts. 20. 28.
 1 Pet. 5. 2.
 Prou. 27. 18
 23. are very Pluralistes and Nonresident Pastors,* then they are plainly contrary to Gods word, and ought of necessity to be cleane abolished.

” But Diocesan Ruling Bishops are very Pluralistes and
 ” Nonresidents by the nature of their Office. Seeing everie
 ” particular Congregation is a true proper and intire Visible Church, as before hath ben shewed: and seeing they
 ” assume to them selves a Pastorall charge of the Peoples
 ” souls in more then one, yea very many such severall and intire
 tire

ture Visible Churches in England, which they neither do
nor can serve as Pastors ought.

Therefore they are plainly contrarie to Gods word, &
ought of necessitie to be cleane dissolved and abolished.

Or thus.

Cōmon sense or the light of Nature (besides the fore-
noted scriptures) sheweth that one proper Pastor should
have only one proper Visible Church. For indeed *who
is sufficient for that one?

* 1 Cor. 6.

16.

2 Tim. 4. m

But a Diocesan Ruling Bishop hath not only one pro-
per visible Church in his Charge. He hath 300. or 400. as
before is said.

Therefore a Diocesan ruling Bishop sinneth against the
word, and also against the light of nature.

We denie not that one proper Visible Church may
possiblie have many Pastors. But that One Pastor should
have many proper Visible Churches, is a thing senseles,
vnnaturall, and condemned both by God and man.

Reason 4.

IT is the naturall and immutable office of a Pastor both
to Teach and to Gouverne (with the assistance of other
Elders) his owne flocke.

The true
Pastors of-
fice.

But every Pastor of each particular Church in England
is truly and properly a Pastor of the same Church where-
of he is, and shall answer for the soules of his flocke which
depend vpon him.

Therefore every Pastor of each particular Church in
England ought of necessitie not only to teach but also to
gouverne his owne flocke.

Touching the Proposition, it is manifest to be the na-
tural and immutable office of a Pastor to gouverne his own

*Rain, C6-
fer chap. 3.
divi. 1 pag.
140.

flocke. First seeing the word ποιμάνειν which signifieth to do the office of a Pastor, doth in the naturall propertie of it imply Governement and rule. * As wee may see this word is vsed, *Math. 2.6. Reve. 19.15. & 2.27.* And therefore even Civill Magistrates are called *Rogne Pastors, Ezek. 34.2* and in *Homer ποιμῆνες λαῶν* the Pastors of the people: in *Euripides ποιμῆνες ἵχων* the Rulers of chariots. Secondly the whole office of a Spirituall Pastor is found in the Scripture to be both *Teaching and Governing*: as first this very word doth most plainly signifie *loh. 21.16. Act. 20.18. and 1. Pet. 5.2.* Also where the distinct parts of the Pastors office are noted as *1. Tim. 5.17. and 1. Thes. 5.12. Math. 18.17. 18.* Ad heervn- to *D. Bilsons* consent with *Athanasius*, "*To whom Preaching, and Offering at the Lords table do belong to them also carefull ruling and governing the Church doth appertaine.* Againe he saith, * *These self same persons that were in one, were in all these actions: and the Churches were governed by the common counsell of the Presbyters.* And "*The Apostle ioyneth both these properties in good Pastors.* And * *They must be trusted with both or with neither.*

*Perp. gov.
pag. 199.

* pag. 162.
108, 202.

* pag. 133.

* pag. 111.

* Col 4.17
Rom. 12.7

Now touching all this Gods word chargeth vs expressly saying: "*Take heed to your Ministry which you have receaved in the Lord, to fulfill it.*

But to this our Churches order is cleane contrary by reason of our Diocesan ruling Bishops. We may not fulfill our Ministry for them.

Therefore our Churches order in respect of our Diocesan ruling Bishops is cleane contrary to Gods word. And therefore of necessitie heerein we ought to be reformed.

Note.

Where yet I can not but note, how by our owne Parliament law this is wholly yeilded to every ordinary Pastor in England. As namely where the booke of Ordination maketh

maketh every one of them to vndertake * *to minister the Doctrine and Sacraments and Discipline of Christ as the Lord hath commanded, and as this Realme hath receaved the same according to the commandements of God.* Though it saith, *as this Realme hath receaved the same*; Yet we must marke that it saith not so simplie, but with speciall restraint, *according to the commandements of God.* Yea before also it requireth *the Discipline of Christ to be ministred* in such maner *as the Lord hath commanded.* So that heere this restriction and certaine direction is set downe expressely twice for sayling. Wherefore the Lawes intent and meaning is not heere to do beside, much lesse "against the order set down in Gods word, but to do according to it. And not to take from Pastors the ordinary power of Ecclesiasticall Dicipline (as now the practise is) but to giue it them. Namely if Gods word do giue it them; which we saw before that it doth. God forbid therefore that we in England now should be * barred from the ordinance of God in his word, this being also the true intent of our owne Lawes.

If our Adversaries will say that this bringeth in a paritie of Ministers. And we can not be ignorant that our most wise and Noble King professeth his mislike of the paritie of Ministers.

I answered with all reverence and submission to his Maiestie, that I conceaue his meaning not to be against the paritie which before I haue spoken of. And as for a generall paritie we mislike and detest it also. Yea in a sort we say that the Churches state is Monarchicall. For we affirme that in every severall true Church there ought to be a disparitie of Church Ministers: viz. the Pastor aboue the Elders, and the Elders aboue the Deacons, as *Ignatius* saith. And in Cōferences & Synods where many Pastors

* Booke of
Ordinatio
Printed
Ann. 1596

" A. A. Parl.
Henr. 8.
Ann. 25.
cap. 19.

* Math. 19.
6.

ad Smyrnē.

meet, we do not only allow but require a disparitie and prioritie also, namely in the President or Moderator. Yea we do not simply disallow a continuing President, so that his continuance be subiect to his Brethrens free liking, they seeing it to be not against the glorie of God and the common good. And for all this we are well assured there is sound warrant in the word of God. But as touching a farther disparitie then this, We answer, comparing Pastors with Pastors among themselves in their common office, or in any of the naturall parts therof, we see not how there may be any disparitie or difference in them. May one Iustice of peace permit the rest in the same Countie to call before them, to reprove and rebuke Malefactors, but not in any wise to comit to prison, or to bind in recognizance any man? May one assume this power alone to himselfe, and exclude all the rest? Surely this were in the common wealth arrogant, iniurious, and vnlawful without expresse warrant from the same authoritie by which they all hold their Offices. How much more vnlawfull is it for men without Gods warrant to presume in Gods matters in altering and changing, in making greater or lesser the Spirituall offices of Christs Church? *Magis* and *Minus* in common reason can not be admitted in the nature of one and the same Office, what *Office soever we speake of. But this is so, more specially in the Ecclesiasticall. For it is exceeding strange that among true and proper Pastors som should be more, som lesse Pastors: which yet must needs be, if som may have more som lesse Pastorall power. The vnreasonablenes heereof appeareth further if we consider in like manner the nature and condicion of the Visible Churches. One Visible Church can not bee more a Church then any other, though som may be greater som smaller,

• Is one
King more
a king, then
an other?
One Father
more a Fa-
ther then an
other?

smaller, som richer som poorer. Yet as Churches they are
 all equally Churches, and one hath as much Ecclesiasticall
 or spirituall right, power, & authoritie, as any other. Even
 so is it with their Pastors, being compared (I saye) togea-
 ther as Pastors among themselves. Againe as the Apostles
 were all equall Apostles; so surely the Pastors ought to be,
 who are in deed their right & proper Successors. *Pari con-*
sortio pediti & honoris & potestatis. As *Cyprian* * faith: *The*
Apostles were indued with equall honor & power. Therefore the
 Pastors their Successors ought to be so likewise. To which
 purpose also is that in the same place following. "*Episcopa-*
tus vnus est, cuius à singulis in solidum pars tenetur." There is
 but one kinde or nature of the Bishoplie or Pastoral office,
 whereof everie one participateth in whole. And in ano-
 ther place, * *Nemo nostrum Episcopum Episcoporum se facit:*
None of vs maketh him self a Bishop of Bishops, or over Bishops.
 Signifying that it was not lawfull for them so to be: nei-
 ther likewise a Pastor over Pastors. And to what purpose
 els is that of *Ierome* to *Evagrius*, where speaking of Bi-
 shops or Pastors faith he, "*Eiusdem sunt meriti, eiusdem Sa-*
cerdotij. They are all of one and the same preeminence, of one and
the same Office." These sentences are verie memorable, ten-
 ding to allow ordinarie equalitie in all Offices which are
 of one and the same kinde or nature. Howsoever yet a de-
 clination from the right and perfect Pastorall office began
 to come in, in the dayes of these men, & also to get allow-
 ance even of the most famous Doctors, specially about
Ieromes dayes. Whereby it is manifest how a paritie of
 Pastors ought to be held, and yet notwithstanding how a
 paritie of all Ministers ought not to be in any Church.

But some wil say, this is not enough. For this neverthe-
 les will be the cause of strife & discord in the Churches.

We

* Cypr. de
 unit. Eccles.

"Ibib.

* Cypr. in
 Concil. Car-
 thag.

"Ierom ad
 Evagr.

* Nazianz.
in orat
post redi.

We answer, The cleane contrarie is true. Your humane disparitie in the Ecclesiasticall Ministeries both is and ever hath ben the true cause of discord. But our Divine disparitie, that which we hold and allow, is the true cause of peace and vnitie. For where, in what place can discord be? In every Church we acknowledg a Superior, and in everie meeting out of many Churches a Superior likewise. Now no other place can be imagined where discord and strife Ecclesiasticall can arise. If therefore Superioritie and disparitie will cause peace, wee through Gods goodnes and blessing shall both have and keepe peace every where. If anie other Superioritie bee required, and namely Yours, which crosseth yea cutteth of Gods owne ordinance in the Pastoral office, we deny that it can ever procure peace. And this our present experience doth shew in all the forraigne Reformed Churches compared with ours. They all inioying this ordinance of God have most admirable vnitie. We only wanting this, notwithstanding many & sundrie worldly advantages, yet do remaine still (now these 50. yeeres almost) in wofull dissentions, desolations, and dissipations. Neither can the Lordly Prelacie, neither will they remedy it.

1 Cor. 4.
6.

If heerein yet men will not be satisfied, but will hold it still to be speciall wisdom to take away from som Pastors the power of spirituall government, and to give it to som few. We answer againe with the holy Ghost, It behooveth vs not, it is high presumption * *ὁ πρῶτος ὁ ὑψίστος καὶ φρονῶν* : *to be wise above* (much rather contrary to) *that which is written.*

Reason

Reason 5.

THose Elders or Pastors (as they count themselves) stand directlie contrarie to Gods word, who do rule their fellow-Elders or Pastors (and specially manie whole Churches) with a Lordly Ecclesiasticall power, or sole authoritie: also who do rule them Civilly with outward force and compulsive power: and who receave Civil Titles and Stiles answering to the worldly honor due to high Magistrates in the world.

Lord-Ministers.

But our Diocesan Bishops in England are such Elders or Pastors, and do thus rule and stand by their publike Office or Offices which they hold.

Therefore our Diocesan Bishops in England even by their publike Office or Offices which they hold, stand directly contrary to Gods word.

The Proposition (whereof only there can be doubt) is proved by many plaine places of Gods word. Christ earnestly forbad his Apostles this whole matter (and in them much more all other Ministers their inferiors) in these words: * *Ye knew that the Rulers of the Nations haue dominion over them, and the Great men exercise authoritie over them. But it shall not be so among you. But who soever will be great among you, let him be your servant.* Luke hath the same thus: "*The Kings of the Nations haue dominion, or rule as Lords over them; and they who exercise authoritie over them are called Gracious Lords. But ye shall not be so.* And Peter an Elder (as he calleth himselfe) chargeth all Elders that they be not * *as Lords over Gods heritage, but examples to the flocke.* And Paul renounceth it for his part, saying, "*Not that we haue dominion over your faith, but are helpers of your ioy.*

* Mat. 20. 25.

" Luke. 22. 25.

* 1 Pet. 5. 3.

" 2 Cor. 10. 24.

Heere it is a silly evasion (which som vse) or rather a delusion

clusion of these manifest Scriptures, to say; Christ heere forbiddeth his Apostles to expect Civill power & authoritie by vertue of their Ecclesiasticall Ministerie: or, it is heere denied that Civil power is necessarily annexed to the Ecclesiasticall function. And besides this that nothing els is heere denied by our Savior to his Apostles and Ministers. I say this is a vaine shift. The Apostles manifestly desired this outward preeminence no other way but by Cōmission from Christ, whom they hoped should haue ben a great Prince in the world. This * they simply desired and this Christ simply denied, both to them and in them to all true Ministers of Christ for ever. Besides *Luke* also addeth the Magnificent Titles of worldly authoritie, and these to be likewise denied them. Which indeed necessarily followeth. Finally both *Mathew* & *Luke* do principally speake of the forbidding of Civill rule to Ministers, yet their words are so generall that we must needs grant, that Christ there forbiddeth his Ministers simply & generally al Lordly rule, or domination, or sole authoritie whatsoever. And therefore Ecclesiasticall domination or sole authoritie in Church matters also. Even as it is manifest that *Peter* and *Paul* do (without controversy) in the places before rehearsed. It is no better shift, to say that Christ heere forbad nothing but Tyrannicall over-ruling of the brethren. Or only the ambitious desire of Lordly rule, sole power, and civill authoritie: but not the things themselves.

* Math. 20.

21.

Marc. 10.

* D. Bilf.
against the
Apol. of y
Seminar.

part. 2. pag.

174. print.

Lond. 1586.

But all this *D. Bilson* alone (though now he be a L. Bishop himselfe) hath most fully and substantially confuted. Against the Iesuits and Seminaries obiecing thus [*The word is* * *κατακυριεύει* *they Over-rule their Subiects with iniustice and violence. You shall not do so.*] He replyeth, "So your new Translation over-ruleth the word. Howbeit Christ in that place doth

doth not traduce the Power of Princes as vniust and outragious, but distinguisheth the calling of his Apostles from the maner of regiment which God hath allowed the Magistrat. Christ saith not Princes be tyrants, you shall deale more curteously then they do: but he saith Princes be Lords and rulers over their people, by Gods ordinance you shall not be so. Againe the word which S. Luke hath, *is κυριεύει* without any composition; They be Lords & Masters: and S. Paul confesseth of himselfe and other Apostles, Not that we be Lords or Masters of your faith. Ye the compound *κατακυριεύει* is with power & force to rule men whether they will or no, not with wrong and iniury to oppresse them. And therefore the conclusion is inevitable, that Princes may lawfully compell and punish their Subiects, which Bishops may not. * All Pastors and Bishops are straitly charged not to medle with the sword. * To compell Heretikes and Schismatikes neither is it possible for the Preacher if he would, nor lawfull if he could: he lacketh both meanes and leaue to constraime them. Bishops be flatly forbidden to raigne, and must not meddle with the materiall sword. † Commanding and forcing our Savior forbiddeeth to all his Disciples. Where the full effect of all his discourse is this: All Civill iurisdiction and power of the sword to commaund, compell, and punish by losse of life, limme, or libertie, is secluded from the Ministers function and reserved to the Magistrates. * Christ precisely forbad his Apostles to beare rule and exercise authoritie over their brethren: not vniust and tyrannicall rule, but all compulsive power. And where the thing is not lawfull, the signe is not lawfull. &c. To like purpose also he writeth in his booke of the Perpetual Governement of Christes Church: where he saith, † Many giftes may conioyne in one man, many offices cannot. * The Ministers shall not have any such rule or dominion as the great States have. * The thing so much prohibited by Christ & his Apostles, is, that Preachers & Pastors should *κυριεύειν* behave or thinke themselves to bee Lords

* Pag. 175.

* Pag. 182.

* Pag. 227.

* Luk. 22.
24, 25.

* Pag. 137.

142.

* Pap. 52.

* Pag. 55.

Pag. 56.

and Maisters over their brethren. And "To increase the love of the sheepe toward their Shepheards, Christ would not have his Apostles to be feared as Maisters, but to be honored as Fathers; and consequently Pastors not to force, but to feede; not to chafe, but to lead the flocke committed to their charge; neither roughly to intreat them as servants, but gently to perswade them as coheires of the same kingdome. Heere are Testimonies of this man for vs most full, most cleare, and above all exception.

Reason 6.

Vsurpation

IF in the Lawes estimation the calling of Ministers with vs is given by those who in Gods word have no power to give it, then this is contrarie to Gods word and necessarie to be reformed.

But in the Lawes estimation the calling of Ministers with vs is given by those who in Gods worde have no power to give it. Namely it is given by a Diocesan ruling Bishop, who is no where found (as before I shewed) in al the New Testament. So that he can not therein have anie power or authoritie to give Ministers their calling, nor yet to take it from them. Againe by the rule of Gods word that particular Church whiche is to have the Minister, ought to be present and to shew a liking and consent in their Ministers calling. Whiche proveth that no Bishop hath any power or authoritie in Gods word to giye anie Minister his calling, or to take it from him in absence of that Church to whom the Minister belongeth, yea and (as the practise now is) vtterly without their liking.

Therefore this, that is the giving of the Ministers calling with vs by such as now do give it and in such maner, is contrary to Gods word, and ought of necessitie to be reformed.

Where

Where I say; by the rule of Gods worde, that Church which is to have the Minister ought to bee present and to shew a liking and consent in their Ministers Calling: this is evident by many testimonies, and reasons. First, because in the Apostles time the Church had a consent in Excommunication, as it appeareth to the *Corinthians*, where the Apostle saith, * *I have determined already, when yee are gathered together and my spirit, in the name of our L. Iesus Christ, that such a one, by the power of our L. Iesus Christ, be delivered to Satan.* And, * *Put away from among your selves that wicked man.* Which agreeth with Christes owne ordinance and precept, where he saith, "*Tell the Church: If he heare not the Church, let him be unto thee as an Heathen and a Publicane.*" Now if the Church was to Excommunicate, surelie the Church also was to elect her Ministers. For these are the 2. maine partes of the holy Governement Ecclesiasticall, both which must belong to the Church equallie & alike. Further it is apparant by the Apostles practise. First, the calling of *Matthias* to the Apostleship was permitted (so farre as was possible) to the Churches Election. For they * appointed two, whereof one should be and was divinely chosen. This questionles was done (not of necessitie for that Calling which was then to be given, but only) for an example in Ecclesiasticall Elections which the Churches after should and did imitate. Besides, howsoever the very Election of *Matthias* was by Divine lot, yet it was all done in the Churches presence with the actuall concurrence of their prayers and free consentes instantly. Now these acts of the Church as they may, so therefore they ought to be perpetual in every Election of whatsoever Minister; seeing even for that end the Apostles caused nowe the Church thus to do. It is a slight answer and vnttrue, to say, "*Exam-*

The Churches rights.

* 1 Cor. 5.
4.5.

* vers 13.

" Mat. 18.
17.

* Act. 1.23
&c.

" Perpet.
govern.
pag. 69.

Per. gov.
pag. 373.

ples are no preceptes. For the same answerer elsewhere confesseth, that *the Apostles taught the Church by their Example. But if he had not confessed it, yet the trueth of this generall point is in it selfe most certain. Wherefore was the Booke of the *Apostles Actes* els written? But that their Acts in the Churches should be Rules and patterns for vs to do likewise. All Divines vse the Argument drawen from an act of Christ or his Apostles, and vrge it even to bind vs no les then if it were a formall Precept. And so we read that Christ himself & his Apostles too, reasoned sundry times from the bare Actes of the Prophetes and men of God in the old Law. I know in divers Examples there are to be found *Circumstances* which fit not all times, places, nor persons. What then? Neither do Precepts commonly fit vs in so generall a maner. By this shift then we may avoid expresse and direct Precepts also. And thus scarce any thing in Gods word shall suffice to constrayne and binde vs. Wherefore alwayes we vrge no other Exāples of the Apostles, or not in any other points, then such as do and may fit vs continually, and every where, even so well as they fitted those of old. In which case it is a miserable denyall to say, Examples are no precepts. God graunt vs and all true Christians, to inioy our Churches ordered after the Apostles examples, and to have all other Customes of men (when once we discern them) vtterly abandoned. But to proceed a litle: The Apostles again *charged the Church at *Ierusalem* to choose their Deacons: therfore much more ought the Churches (who are not ignorant beastes, but men taught of God) to choose their Pastors. Lastly, they ordeyned Elders to sundrie Churches which were actually present and consenting. So much is most evident by the very text: neither can any except against this; which
suf-

"A&. 6. 3.
5. 6.

"A&. 14.
23.

suffiseth our purpose. So that it is vaine where *some contend that this worde χειροτονία heere vsed will not necessarily prove that the Churches did elect their Elders. I answer, this very woord (yea thus as it is heere construed) is not so weak for our purpose as is pretended. For we find the same word in good Authors, having the very like Grammaticall construction, that is, ioyned not with the people, but with the Guides or principal in the assemblie. And yet the very nature of this word (signifying in the ordinarie vse thereof the custome which was then to give Voices by lifting vp of handes) implyeth the Peoples concurrence and voyce-giving iointly with the Guides of the assemblie. For asmuch as this gesture of lifting vp handes for voyce-giving in the the publicke meetings did alwayes and most chieflie concerne the People. In this very manner to this purpose we have this word in *Demosthenes*:

* Perpet.
gov. pag.
70.

* ὁπότις ἐν τῶν νόμων χειροτονέειν οἱ νομοθέται τὸν κύριον ἵναί. Which of the Lawes the *Nomothetae* (which were the principall Authors) shall ordayne or constitute by lifting vp of handes the same is ratified. Where notwithstanding, the Lifting vp of hands (as is well knowen) was not the *Nomothetae* or chief Authors part only: but the Peoples act is vnderstood also by implication. Whose part was chiefly to Lift vp handes, eyther before or after the *Nomothetae* act. Even so likewise this same worde vsed heere in the *Actes* in the very same maner shall import the Peoples part also: viz. a present consent in the appointing of their Elders, though only their Guides the Apostles voyce-giving and ordayning of them be named. But we will not presse this. We may (as I said) cleane omit this consideration, and yet this text in the *Actes* doth fully serve our mayne purpose. Namely it proveth fully that these Elders were ordayned by the Apostles in the

* Contr.
Timocr.

* In the 1.
Assertion &
9. Reason in
the end
thereof.

the presence and with the free liking of the severall Churches. Another conceite there is, that the sense of this word heere is the same which the Greeke Ecclesiasticall Writers long after do vse it in: viz. *only to lay on hands in Ordination*, and no more. It is an idle conceite. All do know, that the later Ecclesiasticall Greeke Writers have altered the originall and proper vse of this word, as they (yea and the Latines also) have done in other: as after we*shal further see. In the Apostles time they spake the ordinarie and knowen phrase taken from the former times. But then no man vsed this word in such sense. They which followed foin hundred yeares, can not prove that the Ancients spake like the after-commers. Wherefore, to our purpose againe: By all these textes thus declared, it remayneth evident that the Church, which is to have a Minister, ought to be present and to shew liking and cōsent freely to their Ministers calling: sith we have seene that it was so in the practise of the Apostles, and by the ordinance of Christ. Which also (it seemeth) our very *Book of Ordinatio* (which is by Law) intendeth & requireth, where it saith, *Take thou authority, &c. in this Congregation*. The word, *this*, importeth that the very particular Congregation wherein he should haue authoritie, should be present. And why should they necessarily be present, but freely to consent? Also heere by it is evident, that the Law would not that any Minister should be ordained but to a certain Congregation. All which good, necessary, and Christian rules how they be now every where broken & despised, who seeth not? Yea though the manifest intent of our Law doth require them. A word more let vs add touching *D. Bilsons* approbatiō also of the Churches free consent in chosing their Pastors. Whose testimony I do delight to apply to our purpose for divers
good

good considerations. "Saith he, We haue the word and warrant of the H. Ghost for that which we say, &c. viz. that the People can and ought to discern and try the doctrines and spirits of the Teachers; and so to chose and refuse them, as they by the word should see good. * How can the People do either, if they haue not skill and leaue to discern both. "The Apostles left elections indifferently to the People and Clergie at Ierusalem. The People had as much right to chose their Pastors, as the Clergie that had more skill to iudge. * Well may the Peoples interest stand vpon the grounds of reason and nature, and be derived from the rules of Christian equitie. "The late Bishops of Rome haue not ceased cursing & fighting, till excluding both Prince and People they reduced the election wholly to the Clergie. But he telleth them, by their leaue it was not so from the beginning. * I acknowledge each Church & people stand free by Gods law to admit, maintaine, & obey no man as their Pastor without their liking. It is true he addeth this, vnles by law, custome, or consent they restraine themselves. But this he himselfe elsewhere answereth roundly: "What authoritie had others after the Apostles deatnes to chaunge the Apostolike government? And such additions he calleth † Corruptions of times, inventions of men, and a transgressing of the Commaundements of God for the traditions of men. And againe he calleth this plainly * Intrusion, and Presumption. This sufficeth to shew, that he well vnderstandeth the truth in this cause.

But now it wilbe demanded: How can we then allow the Calling of the Ministers in England, iudging them by the rule of Gods worde. I answere, First this is ever a sure ground (not in the Schooles only, but) with all faithfull Christians reasoning about any matter: *Consequens incommo- dum non soluit argumentum.* An inconvenient consequence taketh not away an Argument. We must not then decline

H from

"D. Bill. a-
gain the Se-
minar part.
2. pag. 353.
- 356.

* Pag. 357.

" Perpet.
gover pag.
360.

* Pag. 339.

* Pag. 359.

* Pag. 330.

" Pag. 331.

† Pag. 19.

* Pag. 111.

from the truth for any inconvenience which may follow. Rather it behoveth vs to looke well to our selves & to our profession and standing wherein we abide, and Christianlie with speed to amend our error. Howbeit I speak not this, as if I absolutely denied the whole Calling of our Ministers. I do not so. The Lord knoweth there is none in England more vnwilling to runne vpon this rocke then I am. And yet nevertheles I dare not, I can not, (nor anie good Christian els) agree to change Gods Ordinances after our occasions. Wherefore I answer to this question thus. For my part, I beleeeve that the true ratification and warrant of our Ministers calling which is by Gods word, standeth in this, & only in this, that our Visible Churches do consent and accept them whom they receave for such. I say, they do consent and accept them, after what sort soever it be done. And this their consent, I acknowledge, giveth them (before God) their Ministry, though conioyned with many, great, & publike corruptions otherwayes.

The Churches accep-
tation. See
Bez. in A&C,
14.23.

In which respect the Papistes are soundly answered, who calumniat our Ministry as if either we had none at all, or els had that which we have from them. Againe this answereth others, who because in our publike orders there are many evils ioyned with our Ministers Calling which are not to be iustified, nor to be communicated with, and because they are commonly esteemed to have their Calling from these vnlawfull meanes, viz. from the Diocesan ruling Bishops without the Church, though in deed it be not so: therefore they do wholly and absolutely deny the Ministerie in England, which in trueth and by good reason they ought not to do absolutely and altogeather. Howbeit yet I speak not this in favor to such persons or Congregations among vs, which do evidently appeare to refuse

use of wilfulnes Christes Ordinances, and to speak evil of the way of God. Toward such I can not deny but the Apostles* practise and precept ought to bee followed, who teacheth in this case, saying, "*Separate from such. † Have no fellowship with the unfruitfull workes of darknes. * Touch no unclean thing. † Marke them which cause schismes and scandalles beside the doctrine which you have learned, and avoid them.*"

* Act. 19. 9.
1 Tim. 6. 5.
† Ephe. 5. 12.
* 2 Cor. 6.
17.
"Rom. 16.
17.

Reason 7.

TO want any maine part of the * ordinary appointed meanes of salvation is "cōtrary to Gods word and necessarie to be reformed.

But the right and true Discipline Ecclesiasticall in *each proper Visible Church*, is one maine part of the ordinary meanes of salvation * appointed by God for every soule: and this we in England do vtterly want.

Therefore we in England in respect of Discipline and Governement Ecclesiasticall do stand contrarie to Gods word, and ought heerein necessarily to be reformed.

Or thus.

Where the Apostles true Successors are spoyled of their Office and Ministerie of *binding and loosing, forgiving & retaining* of scandalous finnes, there is grievous Sacrilege, & there ought to be of necessitie a reformation to restore them to this their spirituall * right and duty.

But the ordinarie Pastors and Teachers of all the Churches in England are the Apostles true Successors, and they are spoyled of the office of *binding and loosing, forgiving and retaining* the scandalous finnes of their owne flocks.

Therefore the ordinarie Pastors and Teachers of all the Churches in England do suffer the wrong of sacrilege,

* 70. 21.
mitrov.
Luke 12. 42.
"Math. 23.
20.
Isa. 30. 21.
* Mat. 18. 17.
Ioh. 20. 23.
Mat. 16. 19.

* Math. 18.
18.
Ioh. 20. 23.

IT IS NECESSARIE TO

and ought of Necessitie to be restored to this their spirituall
all right and dutie which yet they are held from.

Or thus.

Where the Apostles true Successors are barred from v-
sing both the Keyes which Christ himselfe gave them &
put them in trust with all, there the vse of both ought to
be restored to them. Otherwise how can they say in their
consciencs before God that they walke in their calling,
and fulfill their Ministry, and discharge their trust?
And how can the flocke assuredly expect that Heaven shal
be opened to them?

But the ordinarie Pastors and Teachers in all the Churches
in England are the Apostles true and only Successors
among vs, and they are barred from vsing one of the Keyes,
namely the Key of power or government, as it is called.
Therefore the vse of this Key also ought of necessitie to
be restored to them.

Obedience is better then sacrifice, 1. Samu. 15. 22.

If ye know these things, blessed are ye if ye do them, Ioh. 13. 17.

Reason 8.

Christ our
Prophet &
King.

WHOSOEVER denyeth Christ the Saviour to
be our intire and perfect Prophet and spirituall
King (by taking away from him som parts of his
Propheticall and Kingly Offices, and ascribing the same
vnto Men) he diminisheth the honor & dignitie of Christ,
he impugneth the Foundation of saving faith, and is con-
trarie to Gods word.

But the Diocesan Bishops, &c. do (by necessary conse-
quence) deny Christ the Saviour to be our perfect Prophet
and spirituall King by taking from him som proper partes of
his

his Prophetical and Kingly Offices. For they hold sound
and intire only Christes Priestly Office. Brieflie, as the
Catholikes do ioyne Men with Christ in all these 3. Offi-
ces, so do our Diocefans in the 2. former.

Therefore the Diocesan ruling Bishops, &c. do diminish
the honor and dignitie of Christ, they impugne the foun-
dation of saving faith, and are contrarie to Gods word.

The *Proposition* if it be wisely considered, is playne. For
it can not be doubted, but Christ Iesus hath 3. Offices: viz.
he is our Prophet, King, and Priest, & by vertue of all these
3. properly he is our Saviour and Mediator. Againe we are
necessarily to believe that Christ Iesus hath in his owne
onely person all these 3. Offices intire, absolut, and perfect.
In so much that if any shall (with what colour soever) cō-
municate these Offices to others, denying them to Christs
sole and proper person, or any of them, yea or any mani-
fest and certaine part of them; the same verily do impugne
the foundation of saving faith, and deprive Christ of a
part of his sole and proper glorie. Where also I desire it
may be remembred, that Christ Iesus though he properly
worketh our Redemptiō only by his Priestly Office, that
is, only by the Sacrifice of his owne sufferings; yet he wor-
keth our Salvation and accomplisheth his Mediation not
but by all these 3. his Offices iointly togeather. So that it is
the error of a number who thinke; to beleeeve only that
Christ dyed for vs, this is enough to salvation. We need
not to regard in Christ any more. Whereby men cōmon-
lie forget the other partes of Christes glorious worke to-
ward vs, viz. his holy compleat *Doctrine*, and *Gouvernement*.
But both these also ought to be believed & yeelded vnto
the person of our Saviour Christ intirely & wholly, even in
respect as he is our Saviour & Mediator; no lesse then the

other, that he perfectly suffered for vs as our Redeemer. This is well to be considered.

The *Assumption* our aduersaries do make to be true. For they take frō Christ personally a manifest part of his Prophetickall Office: and likewise of his Kingly Office. It is a part of Christes owne proper Prophetickall Office to teach vs with authoritie by him selfe * alone in his owne word and Testament the outward forme, nature, and constitution (which is but one) of all his Visible Churches whether in Countries rich or poore, Monarchies or Democracies, &c: likewise all the true Ecclesiasticall Offices and Ministeries in them, with every kinde of action and thing properly Ecclesiasticall vsed in the Church, or where soeuer els Religiously. Also it is a part of his proper Kinglie Office, "by him selfe to constitute and inioyne the singular and only true forme of all his Visible Churches, and to admit whersoever none other; spiritually to rule, to guide, and to blesse vs in them only, by his owne Ministeries and Ordinances instituted by him selfe or by his Spirite in his Apostles, and by none other. All which the foresaide Diocesfan ruling Bishops, &c. do take from Christ him selfe personally, and do * permit them vnto Men. Saying, it is indifferent (and somwhere sometimes convenient) for Christians thus to do. Therefore the *Assumption* is true.

It wilbe said, if this be so, then likewise the ancient Writers *Austine, Ambrose, Chrysostome, Leo, Gregorie, &c.* did erre in faith to salvation, and believed not som partes of the fundamentall Offices of Christ our Savior. For those ancientes did hold sundry Ecclesiasticall Inventions of men, besides that they were theselves Diocesfan ruling Bishops. Wherefore (by this reason) they diminished not a little of our Saviors most holy & healthfull Offices, both Pro-
phe-

* Proved in Reason 1. pa. 1. 2. &c. And Heb. 3. 2, 3, 5, 6. Math. 17. 5. Iohn. 14. 6. and 16. 13.

* Matth. 6. 33. and 22. 2. &c. Luke 19. 14. 27. Iam. 4. 12. 1 Cor. 12. 5. Mat. 18. 17. Iohn 20. 23.

* D. Whitgift against Mai. Cartwright, pa. 370. 376.

pheticall and Kingly. Which to affirme wilbe very hard. The same must be saide likewise of our late blessed Martyrs, *Cranmer, Ridley, Latimer, Ferrar, &c.*

I answer, we embrace these holy men of God (both the elder and later) for their other manifold testimonies of pietie. Therefore we iudge them as faithfull servants of Christ according to that measure of light wherein they lived. That is, they did generally and indistinctly beleeve and professe soundly all the whole Offices of Christ to salvatio. Yet true it is they erred in these foresaid external partes pertayning to Christes Prophecie and Kingdome through the common sway of the times then: the Mysterie of iniquitie (that is Antichrist) advancing it selfe daylie very much even by them, and by these their errors, though they for their partes were vnwitting & vnwilling. The case thus standing with them, we are not to doubt, but these their errors (though of them selves very great) were graciously pardoned in Christ: chiefly considering that these matters were not then examined nor any thing looked into; which with vs now these 40. yeeres have ben much debated, tried, and sifted. Yea and by Gods worde are so cleerlie discovered, that we must needes now say, He that is ignorant let him be ignorant stil: and he that is perverse let him be perverse still. Wherefore the condition of our Diocesan L. Bishops, &c. in England, is farre vnlike at this day, and in no sorte to be compared with that of those Bishops then. Ours have no excuse, which they might have. *Cyprian* saith well in such another case. * *Si quis de antecessoribus nostris vel ignoranter vel simpliciter non hoc observavit & tenuit quod nos Dominus facere exemplo & Magisterio suo docuit, potest simplicitati eius de indulgentia Domini venia concedi, nobis vero non poterit ignosci qui nunc à Domino*

* *Cypri.*
Epi. 2. 3.

admo-

admoniti & instructi sumus. If any before vs either ignorantly or simply hath not observed and kept that which the Lord by his example & doctrine hath taught vs to do, by the Lords mercy his simplicitie may be pardoned, but we cannot be forgiven who are now warned and instructed of the Lord.

Yet some will say, We can not shew any such forme of a Visible Church sometime for many hundreds of yeares together. Shall we then thinke that this is Christs perpetuall ordinance? I answer, first for 2. hundred yeares after Christ there is no man can shew any other forme of a Visible Church (but this) any where in the whole world, as in the next *Affertion* presently (God willing) we shall further see. Which (beside the all-sufficient word of God) is an excellent testimonie also: neither need we looke further into Humane writings for the perpetuall necessitie heereof. Second: they who list to search may finde argumentes of divers particular Congregations being intire Visible Churches in all ages, I thinke. Howbeit, what is that to vs? Must the Christian faith or any part of it, stand or fall by the report of Mens stories? Or may we in this case conclude from them, Negatively? *Mens writings mention not such a Church at somtime. Therefore then there was none.* And specially to inferre thus; *Therefore this is not Christs ordinance alwayes necessarie for vs.* To esteeme mens writings so sufficient as that by them we should prove or disprove a matter of Religion; I say, it is verie foolish at the least.

Finally our Adversaries will object, that by these Affertions and defences we detract from the Kings authoritie & power: nainely thus misliking that which he alloweth, & specially holding an authority Ecclesiasticall not derived from him. I answer, even so did evill & slanderous men accuse the faithfull Christians in the primitive age. They

cryed that; * These all do against the decrees of Caesar, saying that there is another King, one Iesus. Our reply therefore vnto them for this shall stand in 4. points. 1. We most gladly do * give vnto Caesar the things that are Caesars, but to God the things that are Gods. 2. "*Colimus Imperatorem vt hominem à Deo secundum, & solo Deo minorem.* We honor the King as a man next vnto God, and inferior to God only. 3. We gladly acknowledge that the King is, & ought to be Supreme governor even in all causes and over all persons Ecclesiasticall. Howbeit alwayes πολιτικός, non πνευματικός: Civilly, not Spiritually or Ecclesiastically. 4. The King is *Custos & Vindex*, the Keeper and Maintainer (by compulsive power) of the whole state of Religion. But he is not *Author* or *Minister* of any Ecclesiasticall thing or Cōstitution whatsoever. Will our Adversaries yeeld more? Or is not this sufficient? I hope this shall suffice to cease heerafter their slanders against vs in this cause. And thus much touching our first Assertion.

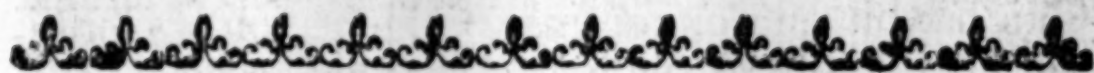
* Act. 17. 7.

1.
* Math. 22.
21.

2.
"Tertul. ad
Scapulam

3.

4.



The 2. Assertion.

For the space of 200. yeares after Christ the Visible Churches vsing government were not Diocesan Churches, but particular ordinary Congregations only: and the Bishops (as they were particularly called after the Apostles) were only Parishionall not Diocesan Bishops, and differed from other Pastors in Prioritie of order not in Maioritie of rule.

IN this Assertion we observe 3. distinct partes. 1. A Church was then but one Ordinarie Congregation: and

1.

I

and

- and generally in each Citie then there was but one such
 1. Congregation only. 2. The particular ordinary Con-
 3. gregations had in themselves their owne governement
 Ecclesiasticall. 3. There was no Maioritie of rule, but Pri-
 oritie of order only, in a Bishop then compared with
 other Pastors.

The first is proved by these Testimonies following.

First let vs consider that in the Apostles dayes the orday-

ning of Elders "κατὰ πόλιν & * κατ' ἐκκλησίαν was all one thing;
 namely because in each Citie in those times there were
 not many Churches in number, but one onely proper
 Church or Congregation of Christians. Which also "a-
 boue we further declared. Then for the next age after,

* *Ignatius* plainly sheweth the common state of the visible
 Churches in this time also to be such: where he thus writeth.
 † *Without a Bishop, without a Senate of Elders, without Dea-*

cons, &c. Χωρὶς τούτων ἐκκλησία ἐκλεκτὴ ἔκτισι, ὃ σαῶμα τοῦ σώματος τῶν ἁγίων, ὃ
 συναγωγή δαίμων. *Without these there is no Church, no company of*
of Saints, no holy Cōgregation. Which proveth that then each
 Citie had but only one ordinary Cōgregation of Christi-

ans. Sith doubtles each Citie then had but one such Senat
 of Elders, and but one Bishop, in *Ignatius* ynderstanding.
 Further also he perswading the Church of *Philadelphia* to
 vnitie and concord saith. "I exhort you use one Faith, one
 Preaching, one supper of the Lord, &c. For there is but one Com-

muniō Table ἐν ἐκκλησίᾳ παντὶ τῇ ἐκκλησίᾳ to the whole Church (heere
 in this Citie) and one Bishop with a company of Elders and Dea-
 cons. Therefore in this Citie there was then but one Or-
 dinary Congregation of Christians. Neither speaketh he
 of this Church in *Philadelphia* as being of an other forme
 or constitution then other Churches then were, but in-
 deed as being conformable and like to the maner of the

rest.

* Citie by
 Citie. Tit.

1. 5.

* Church
 by Church,
 Act. 14. 23.

* Pag. 19. 20

1.

* Anno 100

† Ignat. ad
 Trall.

* Ad Phi-
 ladelph.

rest. If we translate *πάσι τῇ ἐκκλησίᾳ* as som like better [to every Church] distributively, then our Assertion is more cleerely avouched. Againe touching the Church of *Philadelphia* he saith, * *The Bishop is Gods Ambassador to a people ἐπὶ τὸ αὐτὸ γινόμενοι* that are togeather in one place. Lastly writing elsewhere to the same effect he saith so much touching an other Visible Church, namely in the Citie *Magnesia*; "*πάντες ἐπὶ τὸ αὐτὸ ἐν τῇ προαυχῇ ἅμα συνοίχουσι, μία δὲ διὰ τοῦ ἰσῶ νοῦ, ἡς νοῦς, μία ἐλπίς, &c.* All of you com togeather into the same place to prayer; Let there be but one common prayer, one minde, one hope, &c.

* Ibid:

" Ad Magnel.

Iustin Martyr shewing the maner of the Churches worshipping of God in the Cities where they then were, observeth the very same. Saith he; * *Τῇ τῷ ἑλῆς λιγομένῃ ἡμέρᾳ πάντων κατὰ πόλιν ἢ ἀγρῶν μινόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνε[τα]ι.* On the Sunday as it is called All (the Christians) dwelling in the Cities, or abroad in the Country, do com togeather into the same place, &c. It is very like that this was specially spoken of the Church of Rome then: seeing there *Iustin* wrot and offered vp his Apologie to *Antoninus* the Emperor. Though with all he signifieth that he meanes other Churches in other * Cities, and in Country-places likewise indifferently. Therefore then, All the Christians in each Citie (yea those in Rome) made not divers but one constant and ordinary Congregation only.

2.

* Iust. Mart. Apolog. 2. Anno 141.

* πολὺς ὁ ἀγρῶν.

Irenæus in his time observeth no materiall difference betweene Bishops and Presbyters Ministers of the word. Which is a plaine argument that Bishops then were not *Diocesan* Bishops overseeing many constantly distinct Congregations, but were Pastors of one particular ordinary Congregation only. Thus he saith, * *Traditio quæ est ab Apostolis per successionem Presbyterorum custoditur.* The tradition which is taken from the Apostles is kept by successio of Presbyters.

3.

* Irenæ. lib. 3. cap. 3. Traditio v[er]o scripta: vel necessario consequens ab eo quod est scriptum per Apostolos.

In the same place also : *Episcopi ab Apostolis instituti in Ecclesijs & Successores eorum usque ad nos. Bishops ordained by the Apostles in the Churches, and their Successors untill our times.* Where also the Romane Bishops *Anicetus, Pius, Hyginus,* he nameth *Presbyters*. By all which it is evident, that the name *Bishop & Presbyter* was not yet exactly distinguished as after it was, but remayned yet (as it were) common and indifferent to all Ministers of the word, even so as it was vsed by the Apostles in their writings. Also it appeareth heereby that there was not then any kind of Diocesan Bishops. For the name then ought to haue ben very distinct, and peculiar to him, as afterward it came to passe. Much lesse had any Bishop a power to rule over a whole Diocesse. Otherwise *Irenæus* should not haue vsed these names and termes then so indifferently.

4.

Tertulian.
Apolog.
c. 39.

Tertullians testimony also seemeth very agreable in this point. Where speaking of Christians ordinary Congregations in Cities in his time he saith *Corpus sumus, &c.* we are all one Body, &c. And againe *Coimus in Ceterum & aggregationem, &c.* We all com together into a Company and Congregation. He saith not plurally *in cetis & aggregationes* into diuers Companies & Congregations; as surely it seemeth he should and would haue said, if there had ben then in one Citie many ordinary constant Congregations. Specially seeing he saith also of the same singular Congregation : *Ibidem (est) Censura divina : iudicatur magno cum pondere, &c.* There are diuine Censures exercised. The iudgement is given with great waight, &c. Which surely was done in every such constant Congregation as before he spake of. And yet but in one singular Congregation & not in many, nor in one over many constantly appointed in one Citie at that time.

Inscibim

Ensebius History sheweth that the Churches of the most famous Cities were each of them primitiue no more but a *Parish* only; that is, but one ordinary constant Congregation only. As where he nameth the Church of Ierusalem ^a the *Parish of Ierusalem*, of Ephesus the *Parish of* ^b *Ephesus*, and so of ^c *Alexandria*, of ^d *Hierapolis*, of ^e *Corinth*, of ^f *Sardis*, of ^g *Lyons*, & diuers Churches the ^h *Parishes of Crete*. He no where mentioneth many Churches nor Parishes vnder one Bishop in any Citie till Iulianus time in Alexandria, as before we observed.

By *Epiphanius* testimonie also our Assertion is maintained. Who saith Primitiue ^{*} *in a small Cōgregation a Bishop* was ordayned *alone* without other Presbyters assisting him. And in som places *only Presbyters and Deacons without a Bishop*. In other places, that is in great & populous Congregatiōs *where they had mcete men* to be chosen, there they chose in each of them a Bishop with other assistant Presbyters. By which it appeareth consequently that everywhere a Bishop then was but of one particular Congregation only whether greater or smaller.

The second part is proved.

Neither let any imagine that these particular Congregations then wanted their owne Ecclesiasticall government among themselves only. It is most evident that they had it & exercised it only within themselves ordinarily. Which is plaine by that of *Ignatius* writing to one of them thus: *πρεπόν ἐστιν ὑμῖν ὡς ἐκκλησίᾳ θεῷ χαρτοτονῆσαι τὸν ἐπίσκοπον ὑμῶν.*

It is meet for you as being the Church of God to chose by common cōsent your Bishop. And to an other particular Church thus,

^{*} *οὐδὲν ἐκκλησίᾳ ἐπισκόπος τί μᾶλλον.* *In the Church (which is with you at Smyrna) there is not any thing above the Bishop.* He meaneth the Bishop or Pastor of the particular Congregation is of

5.

a Euse. Nb.

3.11.

b Lib. 3.28

c Lib. 3.13.

18. lib. 4. 1.

4. 5. 19.

d Lib. 3.32

e Lib. 4. 22

f Lib. 4. 25.

g Lib. 5. 5.

h Lib. 4. 23

6.

* Epiph

cōtr. Hæreses.

73.

The particular Congregations had their owne government Ecclesiasticall.

Ignat. ad

Philad.

* Ad Smyrn.

greatest authoritie and about any other there whomsoever. So that they in that Congregation had all government simply and solely among themselves. He speaketh heere of governing *πνευματικῶς Spiritually*, not *πολιτικῶς Civilly*. For thus the Magistrate is Supreme both in and over each Church and whatsoever Church matters, as Mai. Beza religiously and dutifully * speaketh, & we before observed. Yea verily thus the Magistrat is supreme whether he care for the Church, or care not. Hence therefore we conclude, that these particular Churches had the ordinary Ecclesiasticall government of themselves among themselves. *Tertullia* also in the place before cited sheweth so much, speaking of each particular ordinarie Congregation in his dayes: *Ibidem (est) censura divina. Iudicatur magno cum pondere ut apud certos de Dei conspectu. President probati quique Seniores. There are divine Censures. They iudge with great waight and advisednes, as being sure that God seeth them. The approved Elders are the chiefe, or do govern these Censures.* Therefore all particular ordinary Congregations inioyed their owne spirituall government then in those times. There is no suspicion of any restraint or abridging of them therein till *Dionysius* the 13. Bishop of *Alexandria*, at the soonest.

The third part is proved.

BESIDES the testimonies before alleaged, *Ambrose* in plain wordes telleth vs this, that primitively * *A Bishop* was no more but *primus Presbyter, the foremost in order* among the other Ministers of the word in the Synods, or where there were other in the same Congregation with him. Therefore the Bishop then differed not in Maioritie of rule from any other Pastor. And therefore then there was no Diocesan Church vsing government, nor Diocesan Bishop ruling other Pastors and Churches. Much lesse was there any

* Theod.
Bez. de Ex-
com. & Pre-
sbyt.
Pag. 57.

Apol. 2. 19.

Anno 260.

No Maior-
itie of rule,
but only
Prioritie of
order in a
primitive
Bishop.

7.

* Ambro. in
Eph. 4. &
1 Tim. 3.

any Dioceſan Lord Biſhop then.

Ierome doth likewise: Where he ſaith, * *A Biſhop and an Elder or common Paſtor, by Divine inſtitution and ordinance, are all one.* And *Maioritie* among them came in by the *cuſtome of the Church and Humane diſpoſition.* He meaneth *Maioritie* of Ruling, becauſe he ſheweth heere that formerly all did rule "*in common.*" Wherefore by his iudgement there was not at the firſt any *Maioritie* of rule in a Biſhop over Paſtors. Much leſſe were there any Dioceſan L. Biſhops ruling by their ſole authoritie in thoſe times. Som *Prioritie* in order, we doubt not, was alwayes: Firſt *Pariſhionall*, and then Dioceſan ſom good while after, as before is ſhewed. Yea the *Pariſhionall prioritie* of order was (we deny not) conſtant, yea even among Paſtors who had otherwiſe all one Office intirely. I ſay, this was where there were divers Miniſters of the word in one particular Congregation. As we doubt not there were in ſom places. Now for this matter, viz. Biſhops *Maioritie* in government above Preſbyters, and alſo concerning *Ieromes* opinion thereof, it is not amiſſe to obſerve what *D. Biſon* alſo hath taught and avouched. In his * Firſt Booke he ſayeth, It was not by the inſtitution of Chriſt, nor his *Apoſtles*, but long after by the conſent of the Churches, the *Cuſtom of the tymes, and the will of Princes.* Where alſo he ſheweth that this was *Ieromes* iudgement likewise. Howſoever ſince (I can not tell how, nor why) *D. Biſon* † changed much his minde heerein: and yet with no more diſcrepance from himſelfe then from the trueth, and from almoſt all learned men beſide both ancient and later.

Further, this reaſon prooveth the preſent whole Aſſertion. If the word *ἐκκλησία* uſed religiously for a Church „ 9. Viſible with order and government, do and ought to „
keepe

8.

* *Ierom. ad
Evagr. & in
Tit. 1.*

“ *in communis
or communis
Presbytero-
rum consilio.*

* *Against
the Semina.
part. 2. pag.
518.*

† *Perpet.
Gov. pag.
236. 237.
238.*

„ keepe in all good Authors a iust proportion answerable
 „ to the Civill and Originall vse thereof, then it must needs
 „ be in proper signification a particular Cōgregation only.
 For Originally and Civilly in all Greeke Authors *ἐκκλησία*
 signifieth one particular Assembly in one place only, as an
 Assembly of the people at *Athens*, in *Ephesus*, in *Corinth*, &c.
 being com togeather in their publike iudgement-place.
 Which is evident by the writings of *Plato*, *Demosthenes*,
 * *Isocrates*, *Xenophon*, &c. Yea in the * *Actes* of the Apostles
 82-89-40. we do finde it likewise so vsed.

„ But the Apostles and other Ecclesiasticall writers for
 „ 200. yeares after Christ vsing this worde for a Visible
 „ Church with order and government do speak properly,
 „ and so ought to keepe a iust proportion in it answerable to
 „ the Civill and originall vse thereof. This sentence is vn-
 doubtedly true and vndenyable. If any think he can shew
 to the contrarie, let it be shewed.

„ Therefore the Apostles and other Ecclesiasticall Wri-
 „ ters, for 200. yeares space after Christ vsing this word for
 „ a Visible Church with order and government, do signi-
 „ fie by it a particular Congregation only. And it no where
 „ signifieth in them a Diocesan Church, &c.

Note.

Where note that the strength of this reason standeth
 wholly in the proper taking and vsing of this word *ἐκκλησία*
 a Church. The Adversaries error hath advantage by the
 improper and ambiguous vse of it: which is Sophisticall.
 Yea if you will, their sense is a “false sense of it; wherein
 yet it is often vsed in Writers and in common speech for
 want of due regard. By which meanes also sundry other
 errors have crept in heeretofore & much prevayled, even
 by mis-vnderstanding of certayne wordes. As we may see
 in

* By the
 Scriptures
 vnderst.

in *Χρηστονισμῳ, ἁγιῳ, ἰσχυρῳ, ἀβλαβίᾳ, ἐπίδοκῳ*: and in Latin *Meritum, Penitentia, Crux, Sacramentum, &c.* Equivocal words,

Out of all those Testimonies before alleadged, this generall reason may be concluded. No Diocesan Church or Bishop was knowen or once heard of in the world, till many distinct ordinary Congregations began to be appointed in one Citie.

But there was no Multiplication nor distinction of many ordinarie and constant Congregations in a Citie, till about 200. yeares after Christ. Som cōiecture, it was long after this. No man sheweth that it was before this. The truth in deed heereof, that for this while generally in each Citie there was but one ordinary constant Congregation of Christians, hath ben plentifully shewed in the Proofes of this 2. Assertion before going.

Therefore till about 200. yeares after Christ there was no manner of Diocesan Church or Bishop knowen, nor once heard of in all the Christian world. No not the Diocesan Titular Bishop: much lesse any Diocesan ruling Bishop.

Where yet we deny not but that one particular Congregation or Church being populous might occasionally and vncertainly in the time of persecution for their safetie sake assemble in divers smaller Meetings. As also they did we doubt not, many times within the space of these 200. yeares after Christ. Howbeit yet these smaller Meetings were not so many Churches properly: because they were not ordinary sett Companies, nor constantly distinct Societies, as Churches ought to be, and as our Parishes now are. Those divers Occasionall and vncertaine meetings made but one Church and ordinary Congregation, yea though the whole number were too populous for one

As before
we noted
pag. 19. 20.

A & 6, 2.

K

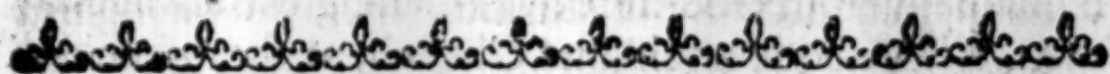
actual

actuall Assembly ordinarily. It is true in such case they ought to distinguish and distribut themselves into divers competent set Congregations which should be so many proper and intire Churches. But when they are (as they were in those primitive times) dayly in great perill of cruell persecution, they may with reason remaine somwhile vndistinguished, & not so distribute themselves, which in time of peace and safetie they always ought to do. Wherein now som Reformed Churches beyond Seas do seeme to offend.

If any say the troublesomnes of those times or the yong age of the Churches who were not yet growen vp to perfection, caused that there were no Diocesan Churches with government nor Diocesan ruling Bishops then. And we take advantage of the special state of those times, vrging it to our purpose generally.

I answer; we vrge from the state and order of the Apostolike primitive Churches nothing but what is generall in them, and ought to be perpetuall with vs. So that neither the troublesomnes of those times, nor the young age of the Churches then do give vs our advantage. For notwithstanding these speciall Circumstances the Visible Churches vsing gouernement and the Bishops then, might have ben very well Diocesan and Provinciall, if Christ had so instituted and the Apostles had so framed and left them. Nothing in the world hindereth but they might easily have ben such even in those times. But the world knew none such then, as I have said. And it is impietie to say Christes Churches were vnperfect then, as touching their Visible forme & constitution, their Ministry, and the whole lawfull order of worshipping God in them. Or that the times since have made them more perfect

fect then they were as the Apostles left them. Wherefore this advantage do we stand vpon, and this do we vrge, viz. the same patterne and forme of Visible Churches vsing government that was then vniuersally practised & receaved immediatly from Christ and the Apostles; which was *Parishionall* not *Diocesan*, as hath ben declared.



The 3. Assertion.

The Scriptures of the New Testament do containe & set forth vnto vs (besides the government by Extraordinarie Offices, Apostles Prophets Evangelistes) an ordinarie forme of Church-government used then.

IF in the New Testament one kinde of a Visible Church vsing government and no other is to be found, also if speciall distinct ordinarie Offices for Church-government, and speciall Actions therevnto belonging, be sett downe therein; then the Scripture contayneth a speciall forme of Church-government which was ordinary then.

But in the New Testament * One kinde of a Visible Church vsing government (namely a particular ordinarie Congregation) and no other is found: also speciall distinct ordinarie Offices for Church-government are set downe therein, as Parishionall ^b *Bishops* or *Pastors*, and another sort of (not Lay but Ecclesiasticall) * *Elders*, who by their Ordinary office were only to assist in government.

Third: the special Actions belonging to Church-government are also set downe in the Scripture; as *Election* of Mi-

Adde the ancient Writers: Ignat. Epist. ad Trall. Tarf. & Smyr. Tertull. Apol. c. 39. & d. Baptismo. Ambr. in 1. Tim. 5. & in 1. Cor. 12. 28. Ierom. in Isa. 3. August. Epist. 137.

62. AN ORDINARY GOVERNEMENT

nisters, *Excommunication* of spirituall offenders, &c.

” Therefore the Scripture of the New Testament cōtayneth
 ” a speciall forme of Church-governement ordinary then.

Note.

Where it is to be noted, that in those first times there were also those other Officers in the Churches: *Apostles* *Evangelistes* and *Prophetes*. But they had Calling and giftes immediatly from God; the others Calling was alwayes by men. They abode not in one Church, as the other did. Their government and vse was not perpetuall but temporary and extraordinarie. They therefore hindered not the other, neither can they now hinder: The rather sith they do not now remaine, but are ceased.

Note.

Also, those *Parishionall Bishops* and those other *Elders* assisting in government, did differ in their Ordinary office. Yea though they both did somtimes Preach, &c: yet thus they differed notwithstanding. But a Parishionall Bishop or Pastor cannot differ in his ordinary office of Preaching, &c. from an Elder who is also by ordinary office a Preacher, &c. Therefore he is heere an other Church Elder, viz. by ordinary office no Preacher, but only a helper in government, who in those forenoted places is spoken of, and differeth in his ordinary office plainly from every Bishop or Pastor.

Yet som obiekt vehemently, that all Elders in the Primitive Churches who assisted the Bishop in government, were very Pastors: seeing they had power to preach the word, &c. And that those mentioned namely in *Ignatius* and *Tertullian*, before alleaged, were only such. And therefore then there were none such only governing Elders at all, as we conceive.

I answer, That they differed even then in their ordinarie office from Pastors it is cleere and questionles (not only
 in

in those fore-alleged places of Scripture, but also) in the
 foresaid ancient writers *Ignatius*, and *Tertullian*, &c. Yet for
 more evidence to this point which som labour mightily
 to obscure and darken, I affirme that *Preaching* and *Inter-
 preting* Gods word is of 3. sortes in the Scripture, and so it
 was vsed in the first Churches after. 1. We read of Prea-
 ching which was by * ordinary office. This, we say, the
 Pastors & Teachers only did perform. 2. That which was
 for exercise and for trayning vp, for the making of som apt
 and able for the Ministerie of the word, yea and for a fur-
 ther increase of giftes even in the Ministerie themselves.
 This was the exercise of Prophecie or Interpretatiō, as the
 " Scripture calleth it. Wherein were receaved som * Lay
 men, namely by the Churches order. And then so like-
 wise might the Deacons, & Elders also somtimes Preach,
 though they were no Preachers by office. Neverthelesse
 yet we acknowledge the Preachers were and ought to be
 the chiefe heerein. But the 3. sort of Preaching is most of
 all heere to be marked. Third. vpon occasion (in Chur-
 ches without order and scattered, and also vnto persons
 who were not yet gathered to any Church) there was
 Preaching which was generall and common for * all true
 Christians lively Members of Christ, indued with giftes
 of knowledge & sound iudgement in Religion. In which
 sense *Ambrose* is to be vnderstood, where he saith that in
 the first times every Christian preached the worde. Nei-
 ther is it now a fault but a singular vertue for godly House-
 holders to instruct in the word of God their owne chil-
 dren and seruantes. Howbeit in Churches orderly gover-
 ned and setled, no privat Christian may presume, neither
 did any then presume publikely to preach or interpret the
 word, except for som speciall reason he were specially ap-

Preaching
 of 3. sortes.

1.

* Rom. 10.

14, 15.

2.

" 1 Cor. 14

29.

1 Cor. 12.

30.

* 1 Cor. 14

1, 24, 31.

3.

* Acts 11.

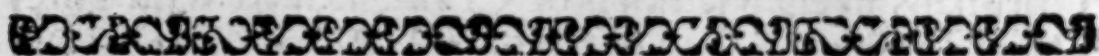
19.

Ambro. in
 Ephe. 4.

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pointed so to do by the lawful Governors of the Church. And so did som preach publikely, yea in the very Churches after the Apostles, being even but Lay men as *Ignatius* and *Tersullian* do witnes in the foresaid places. Where they shew, that also the Deacons did and might preach after this maner. And also that the Elders which were ordinarie Assistantes in government, did and might preach thus likewise. I say still, after this 3. manner; that is like as the very Lay men did, and as the Deacons did; that is not by their ordinary office, but by the Pastors and Bishops speciall appointment to them all. Wherefore this proveth not the Elders there spoken of to be Preachers by Office: nay it proveth plainly the contrarie, that by their ordinary office they were not Preachers, but only governing Elders. And this is the purpose that we alleage them for.

Finally we may observe that som shadow of them seemeth still to remayne, though greatly corrupted, in the *Church Wardens* of our Parishes. Yea som such depravation and degeneration in them was begun (we doubt not) in *Ambrose*, *Ierome*, and *Austines* time: although yet the ancient trueth appeareth well enough thereby notwithstanding.



The 4. Assertion.

The ordinary forme of Church government set forth unto us in the New Testament, ought to be kept still by us: it is not changeable by men, and therefore it only is lawfull.

1. Reason

IF the ordinary forme of Church-government appointed by God in his word, was never since repealed

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led by himselfe, then * the same remayneth still appointed for vs; it is still necessary, and is not changeable by men.

But the ordinary forme of Church-governement appointed by God in his word, and specified before in our Assertiō, was never since repealed nor chāged by himselfe.

Therefore the same remaineth still appointed by God for vs, it is now stil necessarie, & is not chāgeable by any men.

If every lawfull Visible Church vsing governement, & also if every lawfull Church-Office, and Action, ought to be particularly allowed by God in his word, then the ordinary forme of Church-governement set forth vnto vs in the new Testament, is necessary for vs now still, it is vnchangeable and only lawfull.

But every lawfull Visible Church vsing governement, and also every lawfull Church Office, and Action * ought to be particularly (as touching the kinde thereof) allowed in Gods worde.

Therefore the Ordinarie forme of Church-governement set downe vnto vs in the New Testament, is necessarie for vs now still, it is vnchangeable and only lawfull.

Hecrevnto (for a conclusion) let vs adde certaine learned mens very cleere Testimonies, which persons yet are no way partiall for vs. Doctor Bilson (who is now Lord Bishop of Winchester) saith thus: "*We must not frame what kinde of Regiment we list for the Ministers of Christes Church, but rather observe and marke what maner of externall governement the Lord hath best liked and allowed in his Church even from the beginning. And, * It is certaine we must not choose out the corruptions of time nor inventions of men, but ascend to the originall ordinance of God, and thence derive our platforme of Church-governement. To do otherwise, is To transgresse the*

* Mat. 23.

20.
2 Thes. 2.

15.
1. Tim. 6.
14.

2. Reason

* 1. Assertiō

1. Reason.

Heb. 5. 4.

Mat. 23.

25.

1 Cor. 12.

5. 28.

Ephe. 4.

11, 12, 13.

1 Tim. 2. 5

Ioh. 10. 1.

"D. Bilson
perpet gov.
pag. 3.

* Pag. 19.

com-

THE ORDINARY GOVERNEMENT IN

*commandement of God for the traditions of men. *The Apostles had their mouthes and penne directed and guyded by the Holy Ghost into all trueth aswell of doctrine as Discipline. The Apostles "set an order amongst Christians in all things needfull for the governement, continuance, peace, and unitie of the Church.*

**What authoritie had others after the Apostles deatnes to change the Apostolike governement? † They that have authority in the Church must looke not only what they challenge but also from whom they derive it: If from the Apostles, then are they their Successors: If from Christ as colleagues ioyned with the Apostles, we must find that consociation in the Gospell, before we cleere them from intrusion. No man should take this honor unto himselfe but he that is called of God as the Apostles were. If they be called by Christ, read their assignation from Christ: if they be not, surcease that presumption. * If the name [of Diocesan Bishop] were new and lately invented by men, the losse thereof were not great: yea retaining the name they must be known to be of men and not of God.*

Heerevnto accordeth D. Sutcliffe in his booke intituled O. E. against N. D. where he refuting the calling of the Iesuites, saith thus: "It is not enough to say that they have a rule and learning, and live orderly but they must have their Office and calling allowed by Christ Iesus, if they meane to take upon them the office of Pastors Teachers and Governors in Christes Church. Wherefore either let them shew themselves to have a lawfull calling, or let them not thinke much to be thrust out as intruders. We doe not find either in the Epistle to the Ephesians, chap. 4. or the first Epistle to the Corinthians, chapt. 12. any such extravagant Friars. Thus do both these learned men (and our no great friends) maintaine with vs singularly The Scriptures perfection even in these outward Ecclesiastical matters. Yea further considering the Scriptures phrase & maner of speach perpetually signifying that there is not only One Visible Church

* Pag. 49.

* Pag. 43.

* Pag. 221.

† Pag. 111.

* Pag. 139.

* D. Sutcliffe, or O. E. against N. D. pag. 110.

Church of Christ properly, but Many in number in the world; nor only one in a Nation or Province, but many, as before * we have declared: therefore one of these (viz. the B. of Wint.) is to be well observed how he avoucheth the holy Scriptures perfection also even for the phrase and manner of speech, and how unlawfull a thing he holdeth it to be to use any † new wordes (for religious matters) other then the very Scripture useth. Thus generally he affirmeth, though he applieth it to another point then now we speak of. Saith he "*What I reade in the word of God that I beleeve, what I do not reade that I do not beleeve. In Gods causes we may not easily leave Gods wordes, and with a new kinde of speech make way for a new kind of faith. We must learne from God what to beleeve, & not by correcting or inverting his words teach him how to speake.*" This religious strictnes even touching the words of Scripture, is indeed (I graunt) to be held religiously and perpetually, vnderstanding the words to be such as either the Scripture it selfe useth, or may by necessarie consequence be proved and allowed from the very Scripture.

But now how vniustly are we vsed by them, yea how vnchristianly, when toward vs they will stand to nothing of all this: and yet (forsooth) all must go still on their side. The very Papistes do see and acknowledge this that I say; viz. both that these grounds of the Scriptures absolute perfection in all Ecclesiasticall matters (whereon we exactly do stand) are the true and right principles of the Protestants Religion, & also that the Diocesan L. Bishops, do, and must needs turne away from these principles, & deny them when they deale with vs: and must ioyne plainlie with the Catholikes in their answers, if they will maintaine themselves. Thus say they, when one objected that * *The Puritans* (as they falsely and maliciouslie call vs)

• Pag. 19.
200

† new wordes.

• The full redemption of man by &c. Pag. 41

The only true Protestants.

• Newes from Spaine & Holland

would

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would certainly be extinguished if the Queene should live any number of yeares. Tush saith an other, you are deceived. Nay much more possible and likely it is, that the Puritan shall overcome the Protestant, then the contrarie. For that the Puritan buildeth directly vpon the Protestants first grounds in Religion, and deduceth thereof cleerely and by ordinary consequence all his conclusions. Which the Protestant can not deny by Divinity but only by Policie and humane ordination, or by turning "to Catholike answers contrary to their owne principles. And it is hard for any man sincerely to be a Protestant, but that he will easily passe also on (more or lesse) to be a Puritan. And only they in effect will be against them, who are interessed in the other side (as Archbishops, Bishops, Archdeacons, Canons, Notaries, Registers, Civill Lawyers, and the like) for not leeing their Commodities, &c. This do the very Papistes discern and confesse. Where-withall they prophesie also (as it were) if the Protestants Religion be not rooted out, that the Puritanes profession will finally prevaile both against the common Protestants and the Catholiks also. Which som with vs much fearing and vngraciously striving against, when they could not endure * our hope of one Darius comming to build vp the Temple of God among vs, they made it no lesse then a Treasonable mind in vs when we could not conceale in deed such a hope that we had long agoe of this Princes after-comming. Wherefore also they maintayned Seminarie Priestes (very Traitors in deed) publikly to taxe this our most Christian & Noble Darius (whom God hath of his singular mercy now sent vnto vs) as a Puritan King, saying: "The Puritans have Princes none at all (vnlesse it be one) on their side. Their malice was thus mooved, because they were not ignorāt of the Kings most holy & religious Confession of his faith made long since and published to the view

"The Catholikes Supplication An. 1604. hath the like. pag. 17.

• Scottizing & Geneva-ting for Discipline, pa. 31.

"Quodli. pag. 26, 27.

THE SCRIPTURE, PERPETVALL. 73

view of the world, as no other King in Christendom hath don, and altogeather agreeable to our Profession. Where * *he detesteth all Rites, Signes, and Traditions brought into the Church without or against the word of God . Promising and swearing by the great Name of our Lord to continue in the obedience of the doctrine and discipline of the Church (that is in Scotland) and shall defend the same according to his vocation and power all the dayes of his life.* Which also of late againe he hath in effect renewed and confirmed : and that even then when there was doubt how his future subiects in England would entertaine his coming . Thus lately writeth our worthy & gracious King admonishing his Sonne the noble Prince “ *The doctrine and discipline preserve in puritie according to Gods word. † The whole Scripture is aited by Gods Spirit, thereby, as by his lively word to instruct and rule the whole Church Militant to the end of the world. * The first part of mans service to his God which is Religion, that is the worship of God according to his revealed will, it is wholly grounded upon the Scripture. “ Frame all your affections to follow precisely the rule there set downe. * By Superstition I meane when one restraines himselfe to any other rule in the service of God then is warranted by the word the only true square of Gods service.* The forme established in Scotland is “ *the only true forme of Gods worship.* Which we vnderstand as spoken in this respect that they professe to renounce all humane Traditions therein. For these thinges have those evill Beastes maliciously reproched his Maiestie, as if this were worthy of no better name then a *Puritan* opinion. In deed for this only opinion thus they have, and do still revile vs . But we commit the iudgement heereof to the Lord. Wherefore finally let vs observe heere (in regard of the premisses) that godly, wise, and necessarie counsell of *Peter Martyr*, a man

* Confess
of faith. At
Edingburg.
Ann. 1580.

“ Basilicon
dōros.
pag. 43.
† Pag 7.

* Pag. 6.

“ Pag. 5.
* Pag. 15, 16

“ To the
Reader.

P. Martyr
Epist. ad
Dam. Polo.

England
described.

of worthy memory. Saith he, * *Consulo prater ea ut Disciplinam quanto ocyus fieri poterit in vestras Ecclesias omnino invehatis, &c.* I counsaill you moreover that as soone as possible may be, you bring in the Discipline wholly into your Churches. For if it be not receaved at the beginning when men are whot in love with the Gospell, it will not be easily lett in afterward when some coldnes shall creepe in, as usually it commeth to passe. And how vainely men labour without it, very many Churches may be an example unto you: which from the foundations of their restoring when they would not undergo so healthfull a yoke, they could never after in their life and maners be brought into order by any rule. Whence it is (with grief I speake it) that all thinges almost have little firmenes and do threaten ruine on every side. Therefore it is a grievous dammage, and a certayne destruction of the Churches, if the sinew of discipline be wanting unto them. Neither may they be said truly and soundly to have and professe the Gospell which either want the Discipline, or despise it, or have no desire of it. Surely seeing it is delivered us with so great diligence in the Gospells and Apostles Epistles, we must confesse it to be not the least part of Christian Religion. Whereby it commeth to passe that the Gospell seemeth to be neglected by them, who do put away from the so excellent a part thereof: &c. Thus say these learned men.

Howbeit yet our Adversaries do & will accuse vs that we are *Schismatikes* and *Seditious* in refusing the Diocesane Bishops authoritie and rule Ecclesiasticall, which is publickly receaved.

But we answer; It is no sedition nor disloyaltie at all, it is no misbehaviour against the King, dutifully to endeavour that those partes of Christes Gospell, which yet are wanting, should be entertayned among vs; that Christes true Visible Churches should be acknowledged and regarded

as by Gods word they ought to be, & that in the Christs owne spirituall ordinances (and none other) should be established. Nay, it were disloyaltie against the King and his estate to endeavour otherwise. Againe touching Schisme, 1. We affirme (with the Canonistes) *Non separatio sed causa facit Schismaticum: Not separation, but the cause maketh a Schismatike*. Wherefore it behoveth all wise men to see where the cause is. 2. Then we affirme & proove that our adversaries themselves do cause or make the Schisme, which in deed is amongst vs. For the Apostle saith, They make Schismes who teach [any thing Ecclesiasticall] *beside the doctrine which the Apostles left vs, & they ought to be avoyded. Now our Adversaries do teach and vrge all their forenoted Traditions most evidently besides the Apostles doctrine and ordinances. Yea verily contrary vnto them, as before we have shewed. Whereby it is manifest who are in deed the Schismatics, and to be refused. To which purpose also Cyprian witnesseth, saying: "*Non Ecclesie iungitur qui ab Evangelio separatur: He that differeth from the Gospell ioyneth not to the Church: but schismeth from it*. And Augustin, † *Vtrum Schismatici nos sumus an vos, nec ego nec tu sed Christus interrogetur, ut indicet Ecclesiam suam. Lege ergo Evangelium & respondet tibi, &c.* Whether we or you be Schismatics aske not me, nor your selves, but aske Christ that he may shew his owne Church. Read the Gospell therefore and it answereth thee, &c. Againe, * *Ibi quæramus Ecclesiam, ibi discutiamus causam nostram. Nolo humanis documentis sed divinis oraculis sanctam Ecclesiam demonstrari. "Ecclesiam sine ulla ambiguitate sancta scriptura demonstrat. There [in the New Testament] let vs seeke the Church: There let vs examine our cause. I cannot abide that the holy Church should be shewed by mens doctrines, but by the Divine Oracles. The holy Scriptures*

* παρὰ τοῦ
διδασκῆ.
Rom. 16.
17.

" Cyp. de
Lapsis.

† Aug. cōm.
Petil. 2. 25.

* De Unitæ,
Eccle cap. 3

" Contr.
Crescon.
Gram. 1. 33

• Chrysost.
• peris im-
perfect.
Hom 33.
† Basil de
confel. fid.

do demonstrat the Church without any doubt. * *Ecclesia cognoscitur tantummodo per Scripturas.* Onely by the Scriptures is the Church known. And another saith: † *Manifesta est iniquitas à Fide, & Superbia crimen aut reprobare quid ex ijs quæ scripta sunt, aut aliquid superinducere ex non scriptis.* It is a manifest falling away from the faith, & a sinne of pride, either to refuse any thing of that which is written, or to bring in any thing besides

• Cyprian. epi.
2. 3.

that which is written. Againe Cyprian saith, * No other thing ought to be don of vs then that which our Lord for vs hath don

• Epist. 1. 7

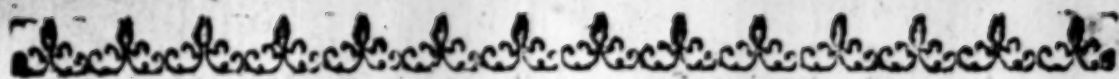
before vs. "Whosoever gathereth from any other ground, he scattereth. It is adulterous, it is impious, it is sacrilegious whatsoever it be, which mad men do institute violating thereby the Di-

• Ad Pomp.

vine ordinance. And againe, † *Vnde est ista Traditio? Whence commeth this Traditio, (speaking namely of an outward Ecclesiasticall custom) Whether is it from the Lords authoritie in the Gospels, or from the Apostles preceptes and Epistles? Where his meaning in brief is, that every such (that is Ecclesiasticall) Vnwritten Tradition whatsoever, ought to be vtterly reiected.*

These Reasons I had, Christian Reader, which long since perswaded me in this cause. Wherefore I was moved in conscience to communicate them to Gods people now in this seasonable and necessary time. Considering that these things are farre from matters indifferent or arbitrarie, but are in deed very greatly importing the common salvation. Besides we have ben often & vehemently provoked therevnto. And the present opportunitie exacteth it at our handes, as all men do vnderstand. To God only wise be praise through Iesus Christ for ever, *Rom. 16. 27.*

Via vna, cor vnum.



AN EXHORTATION.

To all the godly, learned, and faithfull
Pastors of the severall Churches in England,

HENRY IACOB Minister of Gods word, wi-

sheth grace and peace to be multiplied in

CHRIST IESVS.



RETHREN, my hearts desire & prayer
to God for the People of England is
that they may be saved. And this you
know well, can not be attained ordina-
rily with comfortable & firme assurance
in Gods Promises vnto vs, but by the
due executiō of the whole & entire Pastorall office sancti-
fied and set by Christ himself in his Churches to this pur-
pose. For which cause I have ben specially at this time
moved with inward compassion towards our whole Na-
tion; wherein through Gods mercifull goodnes the Go-
spell hath ben famously professed now these 50. yeares al-
most wholly togeather. And yet notwithstanding never
all this while have any of you (the Pastors of our Chur-
ches) executed your whole and intirē function towards
your flockes. Being by all meanes forbidden and forcibly
kept from one naturall part thereof, and most effectually,
which Christ in his word prescribeth & hath left for you
and for all true Pastors to performe. Namely the holy
Governement and spiritual Discipline; as by the 2. 4. & 7.
Reasons in the first Assertion before hath appeared.
Whence manifestly it is com to passe, that 3. vnspeakeable
evills do raigne among vs. First a generall impeachment
& wracke of the soules health of the People every where
through-

throughout the Land, by wanting this Ordinarie meanes appointed of God for salvation to every man. Secondly, an iniurious spoyling of all you (beloved Brethren) the true and proper Pastors in England of a principall part of your holy function and spirituall right. Third: no small diminution of the honour of Christ and of his heavenly word. Touching the first I do not say (as som seeme to do) that simply there is no salvation in our Chrches, nor true Christianitie at all. But this I say, indeed Christ graciously and apparantly doth impart salvation to many among vs; Howbeit that cometh not by our inioying the whole ordinarie meanes assigned of God for vs, which we haue not; but (as it were) by the one halfe thereof only, that is by the Preaching and Sacraments, which by his speciall mercy we haue and do inioy. In which case whosoever presumeth of Gods loue, and assureth himselfe of blessednes with quiet contentment without longing for and seeking further to walke in the perfect way, now that it is discovered, peradventure he may deceaue himselfe. Certainly many thousands among vs do thus very commonly make shipwrack. The rather seeing even that also which we haue found in our Land, is mixed and mingled with many other inventions and Traditions of men. And those (though they say they are indifferent things, yet they) are not indifferently vsed, but necessarily vrged by authoritie & imposed vpon vs. Which surely are to none any helpe vnto life: but vnto many (if not to all) are dangerous snares vnto death. And this is all the good that comes by them. The second euill is the iniurious spoyling of all the true Pastors in England of their most precious right, the Crowne of their Ministry, the spirituall governing and ordering of their owne flocks for whose soules they stand bound

Bound to answer before God. O my Brethren, what are all your worldly benefites besides to this losse? What are your dignities to this indignitie? Or else are you not the men you are taken to bee? Are you not rightly and truly Pastors to your severall flockes? Are you the Diocesan Bishops Curates, and Substitutes only? Have you not properly the charge of soules, and shall you answer to God nothing for the straying & leeing of your sheepe? If you thinke so, let the world vnderstand this matter. If otherwise, looke to your charge, fulfill your ministry which you have receaved of the Lord. Or els consider how you can be in such an office, and yet not do the office; not intend to do it. The things which God hath conioyned, who may separate? The Lord for the saving of his children needeth no mans sinne, which you heere commit in thus violating his Ordinance. Yea he will save his by his owne meanes, and not as we thinke he will. Heaven and Earth may perish, but one Iot or tittle of his spirituall Ordinances may not perish, nor be changed by men. It is not in men therefore nor Angels to dispense with you heerein, nor to discharge you of a part of your holy office. Much lesse may lay Chancelors or strange Pastors take into their hands the spirituall censures (which belong vnto you) both over your flockes and over your selves also. The last, but not the least evill is, the manifest diminutiō of Christs honour amongst vs thereby. For whatsoever sufficiency is yeelded vnto men to institute and command these Ecclesiasticall ordinances, that is vniustly detracted from the proper and sole person of Christ, and from his Word, as in the 1. & 8. Reasons before we shewed. These things then are farr from indifferent matters or small trifles in the Churches, as som fond men suggest, and still reiterat. You

do see in this Treatise (I hope) how directly contrary they are to Gods word, how preiudiciall and dishonorable to your holy calling, & likewise how pernicious to the soules of all the Christians in the Land. Which also very experience sheweth vs too much. For how do Libertines and Atheists grow by this meanes? How doth Poperie and other Heresies spread abroad & gett footing by it? There is no other such reason truly to be given of these evils, as this, even because the Churches are deprived among vs (contrary to Christs ordinance) of their power to correct and redresse the same. And, because every man wanteth this heavenly defense and preservative appointed for vs of God; without which how should they be preserved? Yea it may be truly said, that they all do want one part of their ordinary appointed and sanctified food to eternall life, & that they all do want the vse of one of the Keyes which do open the Kingdom of heaven ordinarily, as before hath ben shewed. Why do you not therefore, bretheren, chiefly now at this time, seeke vnto God by prayer and to our most wise and noble King, by humble and earnest suit, both for your owne, for your peoples, yea for Christs due right? Our Sovereigne is a gracious Christian Prince: He (as we dayly see) righteth every mans tēporall wrongs who do come vnto him. Much more will he (being dutifully and diligently sought vnto) give you & your Flockes (every of which is Christs proper visible Church) these so manifest and so necessarie spirituall rights appertayning vnto them, & concerning so neerely all their soules health. And for Christs honor who wilbe more forward then he, who hath don many things most vertuously, most religiously already heeretofore. For the better procurement whereof now, and for the easier perswading of you & all men

men duely to seeke this blessing, I haue taken a little paines in the collecting of these Assertions and Reasons before going. Hoping that even our Adversaries heerein, who haue consciences fearing God, and frameable by his word wishing sincerely the right state of Christs Visible Churches in England, will accord with vs, and not preferr their owne temporall respectes before Gods true glory, yea and their owne principall good. If any (as I feare to many) will resist and pretend reason, and Religion, and care for the State, &c. Them I desire to be as willing, as we are, Christianly to discusse these questions. Wherein humbly we desire that the King him selfe would iudge; who is wise as an Angell of God, to vnderstand & determine this whole cause by the tryall and evidence of Gods written word. Which is and must be among Christians the end of all religious controversies. Wherefore now Brethren, I commend you to God and to the word of his grace, which is able to build vs further, & to give vs an inheritance among them that are sanctified.

Your Brother in the Lord
HENRY IACOB.

I am the way, the trueth, and the life. Iohn 14. 6.

I will not give my glory to another. Isa. 42. 8.

*They teach things which they ought not for filthy lucre
sake. Tit. 1. 11.*